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## A VOICE FROM THE HOME MISSION FIELD.

THE IMPORTANCE OF MISSION WORK ON THE PACIFIC COAST, AS RELATED TO OUR NEW ISLAND POSSESSIONS AND THE ORIENT.

Read by Miss Virginia Carothers, Spokane, Wash., at the meeting of the W. G. M. S., written by Miss Lillian Robertson.

THE scope of the subject assigned us appals the writer. From Dan to Beer-sheba is but a feeble hint of the territory which should be embraced by this paper, if the request of our honored president is followed out in its entirety. It would be as difficult, in the time allotted to us, to discuss the Pacific coast comprehensively as for an Eastern sister to present the Atlantic coast from Maine to Florida. Yet we are asked to launch out into the deep, to cross the Pacific, and to bring you a message from the shores beyond. Since you have a glimpse of California from a worthier pen than ours during this convention, we ask your permission to stay in Dan, and get our view of our new island possessions and the Orient through Puget Sound.

The importance of any mission field is determined by the bearing of that field upon the future, and by its ability to discharge the responsibilities of Christianity. The Northwest is essentially an important field in the light of both these tests. Its relation to the future may be better understood if we consider the character and size of the country, its adaptability as a home for people, and its value as outlet to other countries.

The country is so big. Fourteen states border the eastern coast of 1400 miles, and but three are necessary to touch the western coast of 1900 miles. We are often asked why we people living in the Northwest do not spend our winters in California. The questioner forgets that one living in Spokane presbytery can go to Chicago in less time than to San Francisco, or reach Pittsburg more quickly than San Diego. The three presbyteries north of California comprise an area of 251,625 square miles; with a radius of 300 miles. Such distances sever us as completely from one another as if the towering wall of the Cascades had been elevated for this special purpose. In Oregon and on Puget Sound our women can have presbyterial societies because of natural water ways which cheapen transportation, and because the terminal offices of the railroads are within their bounds, and it is sometimes possible to secure excursion rates. But Spokane presbytery, lying in the eastern half of Washington, finds it impracticable because of the attendant traveling expenses. The recent meeting of presbytery was held in Colfax, the most nearly central point. The representation from our four congregations included four delegates,

who had clerical rates, yet the traveling expense alone was more than \$40. This sum would keep two native children in India for a year and leave a surplus.

Do these statements convey to you any idea of the extent of the territory we are trying to possess? It is not probable that conditions will change to any marked degree. In time the railroads may reduce the four cent per mile rate, but is not likely that even then we will have missions so located that we can have much intercourse. Some one has said that God selected the site for the cities in Washington. Topographical conditions prove the futility of hoping that there will be any other large cities than now exist. Seattle and Tacoma, like great sentinels, keep watch and ward at the portals of this great domain. 400 miles eastward. Spokane, Queen of the Inland empire, wears her crown in unquestioned security. Walla Walla, like a sturdy out post, guards the southeastern part of the ever green state. There are many smaller places, but they are merely shipping towns and railway stations, possessing no natural qualifications for the support of any large number of people. These little towns are not even close together as the small towns of the Central and Eastern states are. Not infrequently the trains run 25 miles without a stop; and it is the exception to find towns within six miles of each other.

Yet the people are pouring into this state by the thousands. Our land officers tell us that if the immigration continues this year as it has so far that there will be 50,000 more people in the state by next January. These people are seeking homes and will find them within these states. They can choose from varied conditions such form of employment as suits them. Broad fields, yielding from 25 to 75 bushels an acre, beckon the farmer. Mountains, teeming with the treasures of God's own deposit, invite the miner. Vessels, flying the colors of the leading nations arouse the ambition of the merchant. Indian reservations are being thrown open for sale and for homesteading. Add to these facts another. The Northwest is the

highway to the noted gold fields of Alaska. The Klondike fever took thousands of men through this country, and already 25,090 tickets have been purchased to Cape Nome by gold seekers who wait impatiently the sailing date. Many of these men die in these severe climates, and many more drift back into our states to retrieve their fortunes.

But we have not yet passed beyond the coasts of our mainland. How truly is this Northwest the link between the old and the new—between the Orient of centuries past and the America of modern civilization. Puget Sound is 1500 miles nearer to the Philippines than San Francisco is, and the Hawaiians are on the direct course to them? Thus, "Millions of black faces are rising out of our western horizon which will soon shut from us the light of heaven, unless we teach them to bow at the feet of their Creator." Help can come from no other direction than the Pacific coast. The course of empire westward takes its way as certainly today as in the time of Berkeley's prediction, and until European enterprise opens up a more easily traveled route than the one now used, the only hope for the Hawaiians and the Philipinos is in the Pacific coast. If the Psalms, which proved the "open sesame" of Japan, do not bespeak the God of our fathers to the isles of the sea, and teach the harmonies of David to the peoples of Asia, it will be because *the United Presbyterian church has failed to do her duty.*

Such are the facts which support the claim of the Northwest as an important mission field. It remains for us to speak of the people. Are they of such character as can be trusted to become in considerable degree, responsible for the larger opportunities of our extended borders? Assuredly.

The Northwest is not a foreign mission field, containing millions of unlightened beings who must be reached slowly, and among whom the missionary moves as a superior being, overthrowing superstition, ignorance and heathendom. The inhabitants of this part of our Union are *not* super-



stitious. They are *not* ignorant, although many of them worship gods of silver and gold. The Northwest contains over a million of our own flesh and blood, many from the Eastern states, whom *you* have failed to evangelize, possessing the same degree of intelligence and far greater opportunities. A higher percent of college graduates is found in the Northwest than in any other section of the United States. *Your* sons and *your* daughters come to us revealing secrets which you, loving relatives and friends, would not credit.

Our musical club carried away the prize at the World's Fair. Our confederated women's clubs are doing much to elevate and refine from a literary standpoint. Our high-school graduates enter Leland Stanford without an examination. The President of our state college, and he a United Presbyterian, addressed the National Teacher's Association. Paderewski plays for us, Bryan lectures to us, Hurlburt, Hamill and Stevenson instruct us, Melba sings to us, Nor are the baser elements wanting. We have all strata of society here, and the vice and sin which blot other sections of this fair land are here in all their blackness. But we do desire to leave this fact with you: that the enterprise and energy which characterize the people, in every station fit them to become a medium of evangelization.

The burden which we would lay upon you today dear friends, is the necessity of doing *at once* what must be done, if the Northwest is captured for Christ. \$20,000 spent now can do more than \$150,000 can scarce accomplish fifteen years hence.

May we tell you some of the ways in which this sum can be wisely used today?

The establishment of churches can be done to a limited extent only. Our *cities* should be occupied, and enabled to establish missions in such quarters as seem most needy. But the ministers in these pastorates cannot reach the outlying districts. Washington has 24,000 more square miles in *it* than Pennsylvania has, and but eight missionaries, fewer than Pittsburg. It is not possible nor wise to put churches

into any of the smaller towns, unless indeed the funds of the mission boards are phenomenally increased. *It is possible* to reach the people after Samuel's plan, slightly modified to suit the present century. Regularly salaried evangelists should be put into this field, and kept there from year to year, whose business should be to carry the message of love to every community that is beyond the bounds of religious teaching. They could teach, sing, form Sabbath-schools if a suitable community should be found, and organize Bible classes where desired. We believe, too, that *women* can render important aid, at least during the summer months. It would be possible to find women in the West, who would go two by two, working especially among the women and children. Equip such persons with Testaments, suitable tracts, pictures on religious subjects for children, and send them out to sing and tell Bible stories to the little ones, to do personal work with the women, to hold mother's meetings, and, in every way possible, to go into the homes with the Gospel. To reach the people on the Sound—those removed from the cities—we need a boat, a little launch, which would thread its way among the countless islands of this inland sea and penetrate those inlets where hundreds of families live whose only connection with the mainland is the swish of the ever-restless tide. Such evangelistic effort as this means that the Lord Jesus Christ would be offered to every part of this broad domain, and that religious thought and practice would be stamped upon the country. The religious impressions now made here largely determine the character of the future and will never be utterly effaced.

We want homes for girls, respectable places where self-respecting girls may live at a reasonable rate. There are rescue homes, Crittenden homes, and White Shield homes in all of our cities. But we know of no home where girls may be saved *before* they fall. Such an enterprise would be self-supporting in five years if properly conducted.

You have discovered that the theme of

this paper is not the saving of this Northwest to the United Presbyterian church, although that might have been done had our denomination been alert, but it is the saving of the Northwest for Christ with the church as an honored instrument.

Railroads are vying with each other for the possession of traffic lines to the Sound. Large firms from San Francisco and Port-

land are leasing buildings in Tacoma that they may be ready to share the wealth of commerce. Business men are securing to themselves the best footholds available. It behooves the Church of God to be advised by these activities, and, as far as in her lies, to seize upon this territory for the advancement of the Lord's Kingdom.

## THE COUNTRYMEN OF COPERNICUS AND KOSCIUSZKO.

BY R. J. MILLER, D. D.

CHRISTIAN people in America may truly say with Paul, "I am debtor to all men." Our many and rare privileges lay upon us the obligation to pass them on to others less favored than ourselves. Freely we have received; let us freely give. And there are some nationalities to whom we are under special obligations. We should not forget our debt to France for the aid she gave us in the struggle for independence, and as her sons helped us to gain civil liberty, we should do all in our power to give back to her the spiritual and religious liberty she so sadly needs. The same is true, in a lesser degree, of the sons of Poland. As Dr. George D. Dowkontt, author of "Murdered Millions," whose father was a Polish lancer, said in an address to a few of his father's countrymen during a recent visit to Pittsburg, it seems as though Count Pulaski and Thaddeus Kosciuszko by their assistance in the revolutionary struggle were unconsciously helping to prepare an asylum for their compatriots, where they could find liberty when their own country would be torn ruthlessly from them by the greater powers, and that thus an overruling providence was providing that they might be brought eventually into the fuller liberty of the Gospel of Jesus Christ.

It has been estimated that there are about two million Poles in America today. This is probably an over estimate, but they are certainly here in great numbers. They settle largely in colonies, their largest settlement being probably in and around Chi-

cago; other large Polish settlements being in Pittsburg, Buffalo, Cleveland, Detroit, Milwaukee, Scranton, Pa., and many other sections of that state. The Polish people are a strong, sturdy race, having many men who have risen to eminence as statesmen, warriors, scientists, musicians, etc. The mere mention of Copernicus, of an early age; of Paderewski and his pupil, Szumowska; of Sienkiewicz, author of *Quo Vadis*, of the present day, is an indication of this fact. Among other prominent living Polish-American citizens of today, I may mention Col. John Sobieski, a lineal descendant of Poland's greatest king, John Sobieski III, who, after twelve years spent in the regular army of the United States and Mexico, has been for more than thirty years a staunch advocate of temperance, devoting much of his time to this cause as a public lecturer. A note-worthy incident of this life is that when a boy he, with his widowed mother, was banished from Italy by Arch Duke Maximillian, but sixteen years later it became his sad duty as an officer in the Mexican army to give the command to fire the fatal volley that ended the life of Maximillian, after his ill-starred attempt to found a European empire on American soil.

The religion of the Poles is Roman Catholic. This was recognized as the established church in their constitution, though toleration was pledged to other forms. There was a time when the reformed doctrines had large acceptance among them, but this movement was crushed out with a



heavy hand. They have many large congregations in this country, and their children are strictly required to attend the parochial schools, where these are within their reach, where only the Polish language is taught, and where they are thoroughly drilled in the tenets of the Roman Catholic faith. On this point there is a growing restiveness among many of the prominent laymen. There is in this country a Polish National Alliance, with a membership running into the thousands, one of its objects being the demand for the education of Polish children in the public schools. But there is among these men also a dangerous drift toward infidelity.

But little work has been done among Polish citizens by the evangelical churches. In this the Congregationalists have taken the lead. They have a well established mission in Cleveland, another in Detroit, and others, I believe, in New England. Their work among the Poles has not, I think, been so encouraging as among other branches of the Slavonic family, especially the Bohemians. Yet it has not been without its fruit. The mission in Cleveland is in charge of the Rev. Paul Fox, a native of Teschen, Silesia, Austria, a devoted, intelligent young man who but recently completed his theological course in Oberlin seminary. Rev. John Lewis (Lewandowski) is pastor of the Polish congregation in Detroit. The Baptists are also doing some work among the Poles, particularly in Chicago and Buffalo.

One year ago last Spring, the United Presbyterian presbyteries of Allegheny and Monongahela made a small appropriation for experimental efforts among the Poles in this vicinity. Aid has been given to the publication of a Polish paper called "The Gazeta Pittsburgska." Evangelical articles furnished by some of our ministers appeared in every number of this paper during the greater part of the past year. Through its instrumentality and the aid of the Allegheny County Bible Society, more than three hundred Bibles and Testaments have been sold, and a desire for the Word of God seems to have been somewhat awakened. During

the present year, a series of selections from the Bible is being published week by week. These consist first of an illustrated story from the Old Testament, beginning with the story of creation, to which is added each week a New Testament explanation and application—all in Bible language. For example, the story of the Fall was followed by New Testament verses telling of the way of redemption through the blood. Besides these Bible articles there are also other evangelical articles being published, some of which are designed particularly for the children. Among these was a Polish translation of "Christie's Old Organ," a delightful instructive serial. This paper circulates freely in Buffalo, Cleveland, Detroit and Chicago, as well as in Pittsburg and other communities in Pennsylvania. It could have a much wider circulation, were the means for its support more abundant. At present our church is paying for the press-work and paper, besides some other incidental expenses, involving an outlay of about \$15 per week. The minimum circulation is 1500 copies. Three thousand copies could be placed to good advantage were the means for their publication at our disposal.

Besides these efforts to disseminate evangelical literature, a gospel meeting for Poles has been conducted in one of our mission chapels in Pittsburg during the past fifteen months nearly every Sabbath afternoon. At first the exercises at these meetings were chiefly Bible readings. The Gospels by Matthew, John and the greater part of the Acts, were read through in consecutive order in the Polish tongue, questions being freely asked on each chapter and answered by the person in charge, often by the citation and reading of parallel scriptures. The attendance at these meetings varied from three or four to a dozen, mostly men. During the past winter, through the kindly cooperation of Rev. H. A. Schauffler, D. D., superintendent of Slavic Mission Work under the Home Missionary Society of the Congregationalist church, Mr. Paul Koziellek came once a month from Oberlin Theological Seminary and preached to his coun-

trymen in their own tongue, usually to an audience of about twenty men. The Women's Board of our own church having pledged \$50 per month to Mr. Kozielek for such a part of the summer vacation as he could spend in our midst, he came to us about the middle of May and devoted two full months to labors in Pittsburg and Allegheny and Wilmerding, where services were begun under the auspices of the United Presbyterian church, Rev. J. B. Ricketts, pastor. During these two months, Mr. Kozielek conducted in all twenty-one meetings fifteen in Pittsburg, and six in Wilmerding, at which the aggregate attendance was about 250 souls, the largest number present at any one meeting being thirty three Poles, besides the United Presbyterian choir, which conducted the song service, using Bible Songs. During this time Mr. Kozielek made about two hundred visits, and received visits from thirty men in his own room, who came to talk with him concerning religious matters. He also contributed to the *Gazeta Pittsburgska* some fifteen articles. He would gladly have continued longer with us, but his services were needed by the Congregationalist church in other cities, and therefore he was able to remain only two months. Rev. John Lewandowski (Lewis), Polish missionary in Detroit, has kindly offered to spend his vacation (August 15 to Sept. 15) in our vicinity, continuing the work which has thus been begun. Our Women's Board has kindly consented to provide for his expenses incurred by this visit—the only compensation that he asks. One Polish boy of thirteen and one man, the father of a large family, have been received into our church.

Thus a small beginning has been made, and while present results are not flattering,

we believe that our efforts should not be discontinued. The chief present lack is that of a worker who can address these people in their own tongue. While one of their own countrymen would certainly be most successful in reaching them, in the absence of such a worker we believe that one of our own young men should be sent to Poland for at least a few months to study the language and customs, with a view to undertaking work among Poles in our own land. Of all European languages this is considered one of the most difficult, yet we believe that it can be mastered, at least sufficiently, to enable one to converse with the people, and read the Scriptures to them in their own tongue. A consecrated, intelligent, tactful woman who would devote herself to this work, and take the pains to acquire the language, could, we are persuaded, accomplish much by sympathetic visits to the homes. As a proof of this, we cite the example of Miss Hobart, a sister-in-law of Dr. Schauffler, mentioned above, who spent a year in Poland and is now laboring very effectively among the Poles in Cleveland. Who is there, among our sisters who are anxious to serve their Lord and their fellow beings, who would be willing to undertake such a work? I believe there is no more genuine missionary work to be done in Egypt or India or in Darkest Africa, than in reaching the benighted heathen at our doors. May there come the time when through the labors of our own missionaries many of this heroic race may be able to say in the language of Rev. 1:5,6:

"Ktory nas umilował i omył nas z grzechaw naszych krwia swoja . . . . . będzie chwala i moc na wieki wieków. Amen."

*Pittsburgh, Pa.*

#### FRENCH MISSION OF FIRST U. P. CHURCH OF M'DONALD, PA. W. D. IRONS, PASTOR.

THIS mission has been in connection with this church. More than twenty years ago a few families came from Belgium, and from these the mission was started. At

that time not one of them could speak a word of English. Visits were made to their homes when the only means of communication was by signs and pictures. Soon they



came to the preaching, and gave the utmost attention as though they understood all the sermon. From the first they took part in the singing, pronouncing the words of the psalms without knowing what they meant. Music is common to all people and does not belong to any one nation or language. Most of them were fine singers and united most heartily with those speaking English in singing the songs of God, and doubtless made melody in their hearts to the Lord. Let us bless God for the spirit of song in which all people can unite in praising Him.

As the children attended English schools it was not long until they could use a few words in our language and they assisted the pastor in his visits, and after a time they acted as interpreters. From the first the children attended the Sabbath-school of the 1st U. P. church. After a few years an adult class was started, taught by one of themselves. From the time it was first started to this day it has been kept up and is now in a most flourishing condition, the present membership numbering 22. A prayer-meeting was held each Thursday evening, conducted entirely in the French language. This was blessed by God. At some of the meetings more than forty attended. At 3 p. m. on Sabbath they would assemble in the church and one or two of their members would speak. At this service they hear a good sermon each day by the missionary Rev. Lheureux.

Mining is their chief occupation, and in this there are now, in and about McDonald, about 1,800 speaking the French language, and the mission is the only one in which the gospel of Christ is preached in French. This is the first French mission in the United Presbyterian church and is one of her most prosperous and promising missions. As another who is well versed said, "There is no better French mission in the state."

The pastor had charge of this work from the first, 20 years ago, until a missionary

was secured three years ago to preach to them. The stranger is at our door; let us see our duty and meet our responsibility in giving them the gospel of Christ. Let no United Presbyterian say, "We cannot reach the foreigner." God has been giving showers of blessings to all efforts put forth in behalf of the mission.

God's Providence has been most marked. Rev. Brochet, of Belgium, visited this mission in the winter of 1893, preaching in English in the morning for the congregation and in French in the evening for the mission. On his return to Belgium he wrote an article for "Le Chretien Belge," a missionary paper, setting forth his experience with us and giving a few names. The father of the present missionary taking the paper and seeing names of those whom he had known in his boyhood, first wrote to them and then came to see them. His son then attending McCormick Theological seminary in Chicago came during the summer vacation and preached to them. In this way he proved to be just the man for the place. After spending a year as pastor in the Presbyterian church he was led to believe that God had called him to preach to the French mission of McDonald. The same mail that brought the letter from Rev. Lheureux signifying his purpose of becoming a United Presbyterian and willingness to take charge of the mission, brought another from D. T. Reed, of Pittsburg, who had heard of the work, asking if he and some others could assist in paying a worker for the field. Rev. Lheureux's salary was provided for solely by personal free-will offerings.

The mission has in it 71 who have professed Christ and belong to the United Presbyterian church. The outlook is very good. Rev. Lheureux has proved himself to be most acceptable and successful in the work, and is highly respected by all. The prospects are as bright as the promises of God.

## ONE EVENING AT THE MISSION.

BY FLOY L. CROSBY.

THE surroundings presented a curious aspect to the Eastern girl. The room was long and low; its walls and woodwork were very dark, and the only thing that relieved their bareness were a few illuminated texts, and the grotesquely distorted shadows of human heads. Across the room extended a long table on which were several lamps and a number of school books, and around which were gathered a dozen or more sober-faced Chinamen, intent upon their evening lessons.

Outside the wild autumn wind whistled around the old mission building, rattled the open shutters, and, catching trailing sprays of passion vine, tossed them against the lighted windows, as if to divert the attention of the little group within.

But the work of the evening went steadily on. One by one the pupils brought their books to the sweet-faced little lady at one end of the table and recited their lessons, while the others continued studying, the most of them, after the fashion of their country, aloud. The girl who had been visiting the teacher of the mission school, leaned back in her chair and let her eyes wander over the group, and listened to the confused murmur of voices. Some of the pupils were young—scarcely grown—while others, with brown, wrinkled visages, had evidently borne the burden of years till its weight was sapping their strength, yet all seemed intent upon learning, and studied with a patient perseverance which went far toward overcoming any natural slowness. Some of them were slowly groping their way through the short words and sentences of time-worn first readers, while others were reading more advanced books, and a few were studying Bibles or histories.

It was a picture not easily forgotten; the yellow faces, the loose Chinese garments, the long queues, the work-hardened hands that slowly turned the leaves, and the ghostly silhouettes on the wall.

The girl fell to wondering if the long years of faithful toil, which the little lady had

spent here, had resulted in much good, the pupils seemed so ignorant and so incapable of sublime or holy thoughts. A boy near her was reading in a strong, musical voice, and the words came to her clearly: "To-day if ye will hear His voice, harden not your heart." Perhaps, after all, this sin-stained race had God-given souls that could be touched by divine love.

The little lady looked up from the copy she was writing for a gray-haired man, and said softly to the girl. "Will you help Quan Lee a little? He is studying the Sabbath-school lesson, and cannot understand much of it alone."

Taking up a Bible the girl sought the pupil indicated. He sat alone at the end of the table poring over a soiled lesson quarterly, while with one bony hand he shielded his eyes from the light. When she spoke he looked up quickly, but in answer to her question concerning the lesson, he shook his head and said, "I no sabee."

Her feeling of half-scornful pity gave place to genuine sympathy when she saw his face; the sunken cheeks and brilliant eyes told all too plainly of consumption, and the girl forgot all else but the desire to feed a hungry soul, as she opened the Bible at the fifth chapter of Luke.

Slowly and haltingly Quan Lee read of the paralytic who was brought to Jesus, and the girl patiently explained the story in such simple language as she thought he could comprehend. He seemed to understand it all until he read the words, "And immediately he rose up before them—" Here he stopped and, looking up, asked "Did Jesus make him well, allee light?"

A look of intense interest overspread his thin face as he questioned eagerly:

"When, next week?"

"No, right away," she answered.

He did not seem to comprehend; he looked at the book and slowly read the words again, then asked: "Jesus make him well, when—tomorrow?"

"No," she said. "Jesus said, 'stand up,'



and the man was well, right off.'

The puzzled look left Quan Lee's face as he listened to her words; he leaned forward breathlessly and clasped his thin fingers together, while the light of divine truth illuminated his homely face.

"Oh," he said, as if speaking to himself, "Jesus! say stand up, allee well, light off, light off."

The evening's work was finished, and there was a flutter of closing books. Quan Lee seemed scarcely conscious of what was going on; he was trying to grasp the thought of God's omnipotence, and, as he rose with the others for the closing song, he repeated softly, "Allee well, light off."

Together in broken English the school sang. Then followed the Lord's prayer in Chinese, and the school was dismissed. After all the pupils had disappeared into the darkness, the girl told the little lady of the Sabbath-school lesson, and she replied,

"Quan Lee has long tried to grasp the truths of Christianity, but the thought of infinite power was so new to him that it seemed hard to comprehend. Let us pray that God may reveal himself clearly."

The next night was rainy and only a few of the pupils ventured out through the storm, and Quan Lee was not among them.

Then the girl went away.

A few months later, in her Eastern home, the girl read a letter which contained this paragraph:

"Do you remember Quan Lee? He went home on Christmas Day. He died, as a Christian ought to die, triumphantly, and with unfaltering faith in Jesus' power to save."

"It must be," she mused, reverently, "that Christ can cure a sin-stained soul as well as a diseased body, and Quan Lee is 'all well' now."—*Home Mission Echoes.*

## KOREA, THE "LAND OF THE MORNING CALM."

By MRS. R. T. SHANK, Erie, Pa.

**D**URING the latter part of this century Western civilization has been making such long and rapid strides that she has virtually conquered the far East. Blight and disorder sometimes accompany her, but, God be thanked, Christianity is also in her train conquering and blessing. Almost the last country to feel her touch, or come under her power, is little Korea, the "Hermit Kingdom." Korea, the "Land of the Morning Calm," we greet and congratulate you! Only now has your morning dawned, and you are being ushered into the true light that streams from the cross of Christ.

And where is Korea? If we look on the map of Asia we shall find her with the "Sunrise Kingdom" of Japan on the east, the "Flowery Kingdom" of China on the west, and the "Russian Bear" keeping guard on the north, peninsular in form, and if stretched along our Atlantic seaboard would extend from Portland, Me., to Wilmington, N. C., a distance of over 600 miles and about 135 miles from east to west, with 90,000

square miles of area, a little larger than our state of Minnesota. Her surface is very rugged and mountainous, and her climate one of the finest and healthiest in the world.

We are told that "mountaineers love freedom," but although boasting of a civilization one of the oldest in the world, Korea has but lately begun to breath the air of freedom. In many respects these are "red letter days" for her, for never since 1122 B. C. has she known complete independence, until now, the vassal of China for centuries, even up to 1894, and Japan exercising lordship over her also part of the time. From 1894 to 1896 Japan directed her affairs entirely until Russia stepped in, but today she is an absolutely independent power for the first time in 3000 years. Although Russia and Japan have "hands off" at present, each in her own way is seeking to gain a foothold in the little province, each watching the other across the mountain peaks of Korea. Receiving as she has done "her independence as a gift from Japan" and which

she very naturally knows not how to use, a wise protectorate for a time would be probably desirable. Just now the "unexpected is happening" in that locality and all eyes are eagerly turned eastward questioning the change that history will record in the coming days.

S  oul (pron. sole) the capital is a quaint city with a population of about 250,006. A

closed only to be opened to the king in case he should desire to escape to one of the fortresses.

There is only one railroad in all Korea, extending from Seoul to its port 27 miles distant. It was commenced by an American syndicate, which finally sold out to the Japanese, who finished it. Another, 300 miles in length, has been planned by them



Children of Korea.

wall from 25 to 40 feet in height and 14 miles in circumference surrounds it. Eight gates, called by some one "the eight clasps of the city's girdle," give entrance to the city. Each gate is surmounted by an imposing structure and names are given them in keeping with their importance. Out of one only the dead are carried; another is for criminals alone; the north gate is kept

at a cost of \$12,000,000 and the bill to build it passed without a dissenting voice. The Japanese have also established a mint, and a system of currency, have introduced wireless telegraphy and many reforms and methods of civilization.

The people are said to be physically like the Japanese, mentally like the Chinese, and yet like neither. They have a written



language of their own, but Chinese is the language of the scholar. Mrs. Bishop says that the Koreans are a handsome race, with good physique; hands and feet small and white, which receive careful attention. They are intelligent, mentally quick, and apt, but of course all this accompanied by the oriental vices of suspicion, cunning and untruthfulness. Of the women, Lowell says: "Materially, physically she is a fact; morally, socially and mentally, she is a cipher." Perhaps the worst thing that could happen to any one in Korea would be to be born a woman. She has not even a name until after marriage. From birth until seven years of age she goes free and untrammelled, but at seven she is shut up, and shut up forever. Boys and girls are separated at that time, but the world is before the boy and for the girl only the walls of her home. There is in this dark picture, where so much is shadow, also a little sunshine, for when she becomes a mother, especially of boys, her position is somewhat improved, and in many respects she is treated less harshly than in some other countries of Asia.

Marriage to the Korean woman does not mean near so much as to the man. In fact he is simply "nobody" until then. It invests him with all the honors of manhood and respectability. He can then wear the long full coat, the black hat, the skull cap and the "top knot." This top knot is more to the Korean than is the "queue" to the Chinese, and a description of it may be of interest. We will quote from Mrs. Bishop: "A circular spot, three inches in diameter, on the crown of the head is shaved; the surrounding hair is brought up to this point and arranged with strings into a firm twist from two and a half to four inches in length, which stands up from the head slightly forward like a horn. The skull cap of horse hair gauze is then tied on and so tightly as to produce a groove in the skin and headaches for some time. The hat secured by its strings is then put on and the long wide coat, and the boy rises up a man."

Perhaps no inanimate thing is of so much importance to the Korean as "the hat." It

is the King's crown and the soldier's helmet; nothing so valuable, so cherished as the hat, children and wife not excepted. "There are hats for fair weather and for foul; outdoor hats and indoor hats; everyday hats and court hats; immense hats and almost no hats." And strangely while the men are so bountifully supplied the women have no hats at all, being almost without headgear of any kind.

We will come closer to this people and enter their homes—not homes in the true sense of the word, for they are unknown. The majority of the houses are only one story in height and contain very little furniture. The interior is lined with paper; the roof, floor, walls and windows may all be of paper. Paper is very extensively manufactured and is used for a greater variety of purposes than in any other country. The coarser kind is made from old rags and paper and the finer from the paper mulberry. The houses of the very poor are simply huts of mud, straw-thatched. Some of the houses have tiled roofs; tiles overlap each other and rest upon a foundation of earth. In the course of a few seasons this roof will break forth into bud and blossom, presenting an appearance both pleasing and attractive.

But what of the religion of this people? In the capital, Seoul, there is not one single religious building or temple, nor is any priest ever allowed to set foot within its gates; and what is true of Seoul is true of every walled city. One marble pagoda only remains, but that is an ornament in a man's back-yard, so completely hidden away that very few people ever see it. Buddhism prevailed at one time, but was finally prohibited and temples and priests disappeared from the large cities, but may be found in the mountain districts and far from the main roads. Confucianism is the rule for Korean morality, but it can hardly be called a religion. Superstition exists among the poorer classes, and that surely is not a religion. So Korea is very truly styled "the country without a religion." Demon worship and ancestral worship and such take

its place.

This brings us to the subject that is of the most importance in our article—the progress of mission work among the Koreans. Catholicism entered the country over a century ago, took root, and has never died out. Whether unwise measures were adopted, or there were interferences with the government, true it is that the years present a series of persecutions severe enough to dampen the ardor of the most devout, one would think. Many of their missionaries were put to death, but others went out to take their places, and the work went on. In 1864 the reins of government fell into the hands of one who was bitterly opposed to foreigners, especially Romanists, and about 10,000 were put to death. Still it is estimated that there are over 50,000 in Korea today.

United Presbyterianism made the first advance in Protestant mission work. Rev. John Ross, a Scotch United Presbyterian missionary, came in contact with Koreans near the border of India and China, made some converts, translated the New Testament into Korean, and sent it into the country although he himself never set foot upon their soil. So when the missionaries entered Korea they found many studying the Word and only waiting for some one to come to teach them.

A treaty with the United States was signed in 1882, and in 1884 Dr. H. N. Allen became the first resident Protestant missionary. In December of that year a prince was wounded in a riot, and Dr. Allen skillfully treated his wounds, to the wonderment of thirteen Korean physicians. This was an opening wedge, and he was soon appointed court physician and placed at the head of a government hospital. In 1884 Rev. H. G. Underwood was appointed by the Presbyterian Board, who after studying the language for a few months in Japan entered Korea in the spring of 1885. The object of his coming was kept secret for a time, but it was soon found to be needless. It was my pleasure to both see and hear Mr. Underwood (now D. D.) just before he left this country for Korea, and well do I

remember the conflicting thoughts I had at the time. Was it Christian heroism for him to leave a field of great usefulness here to carry God's message to a people whose doors were not yet open to him, or was it the recklessness and folly that some thought it? God has accepted his sacrifice and made him a blessing to that land, for he is virtually the "Father of the Mission." Work was commenced at Seoul as a center, and Dr. Underwood made his first baptism in 1886. The first Lord's Supper was celebrated at his house on Christmas day and seven baptized Christians were present. "Numbers were added daily." In 1898 1153 communicants were added to twenty-four churches. We are speaking of the work done by the North Presbyterian church, but other branches of that church, as well as Methodists and Baptists, were soon in the field, and so wonderful has been the success of the work that today it is estimated that there are 10,000 Protestant believers in Korea. I read somewhere that the Board of Foreign Missions never saw such reaping in the first fifteen years in any other of its missions. But the field is new, and the workers mostly young, fired with enthusiasm, and adopting modern methods.

There are now four centers, viz, Seoul, Fusan, Gensan and Pyeng Yang (pron. Ping Yang) and from these the work is carried into the surrounding districts. This is done largely by the native Christians. The evangelistic spirit is fostered in the converts, and efforts are made to have the native churches self-governing and self-supporting. This subject was presented to the Ecumenical Conference in a paper written by Dr. Underwood, and in it he said that they had striven to make every Korean realize that the gospel was not given to him alone, but that he might carry it to his neighbor, and that he might be a co-worker with God. "In fact," he said, "we refuse to receive into membership any man or woman who tells us that he or she has never tried to lead others to Christ. Could we at home stand that test? Out of 188 churches under the Presbyterian Board there, 186



are self-supporting with a baptized membership of over 3000 and almost entirely supporting and carrying on their own work.

It is the simple Gospel of Jesus Christ proclaimed as it has been in love, devotion and faith, added to wise and tactful methods

owned and blessed of God, that has brought showers of blessing to Korea. The battle is not all won, but it is on, and may it never cease until the "little one" has become a thousand, and all Korea is the Lord's.

## ISRAEL DEPARTMENT.

### THE CHOSEN PEOPLE.

"I have loved thee with an everlasting love."

BY THOS. M. CHALMERS.

WHO can fathom God's everlasting love to Israel? That love was poured out upon the covenant people during their long national history in the Holy Land. It did not wholly forsake them when as a nation they were cast into the valley of dry bones. And that divine love lingers around the Jews today after 2,000 years of disobedience. God yearns over Israel as a mother yearns over her wayward boy. The mother cannot forget her erring son. No more can God forget poor wandering Israel. He waits for their return to him, and sends forth his messengers to announce his readiness to receive them. These messengers find their task oftentimes very heavy, but God cheers them by promises of ultimate triumph and of special blessing to those who bless Israel.

Friend, do you love what God loves? Do you love the Jews and the messengers God sends to them? If you are one with Christ, truly and without reserve, then you will take a deep interest in whatever interests your Lord. Jesus Christ is particularly interested *just now* in the Jewish people. The proof of this is seen in the fact that he has chosen many tens of thousands of them in recent years to be his disciples, 204,000 Jews having been baptized in this century, some think as large a number, possibly, as in the first century when Peter and John and Paul and all the apostles were the missionaries. Another proof of Christ's pres-

ent deep interest in the Jews is seen in his turning their hearts toward their own land. Israel must soon return to Palestine and be converted to God. And the great mighty love of God is working through Christ to draw the Jews to himself. Now, friends, if you are truly in Christ, and his life and power are in you, then you will act toward these poor outcasts with a drawing power that will tend to bring them to your Lord. However it may have been in the past, the time is now, come when whoever after due instruction is not interested in the salvation of Israel gives proof that he has no true fellowship with Christ. For what is fellowship but partnership,—having a part in all that belongs to Christ? My sister, have you joined partnership with Jesus Christ in the Jews? Then it is yours to love the Jew, to give him the gospel, to pray for him. It is yours, as it is Christ's, to bear the missionary's burden, to sustain him by your sympathy and prayers, and to stand by him in all the storm and stress of his terrific battle against Satanic hate and malignity. Does his patience fail? Your pleadings at the throne will strengthen him. Does his heart grow weary and his courage quail? A letter of a few lines telling him you are interested in the work, and never fail to pray for him, will revive his faith and send him onward rejoicing.

We are meeting with much encourage-

ment in our work. The services are better attended, and the interest is deeper, as shown by the earnest listening to the messages preached and by much inquiry. More hearts seem to be touched by our testimony than in any preceding summer. Indeed, the outlook at present is more hopeful than at any time in the past. Several young men come to the hall very frequently, and evince a growing interest in what we say about the Crucified One. They like to join us in singing the Psalms. It may be news to most of our readers, but it is a

fact that before this year we never knew of unconverted Jews joining Christians in their song service, except in one case where a Jew wanted to "work the mission. So the willingness of these young men to sing is a great joy to us. We explain the meaning of the Psalms, and this seems to impress them very much, especially when we point out the prophecies of the Messiah and then show their fulfillment in Jesus. We are deeply interested in quite a number of young men and others whom we are trying to lead into the light.

## THANK-OFFERING DEPARTMENT.

KEY NOTE—"We will show forth the praises of the Lord to all generations."

### A TWENTIETH CENTURY THANK-OFFERING

—OF—

# \$75,000 FOR MISSIONS!

### A THANK-OFFERING MESSAGE.

We Thy people will give Thee thanks forever.  
Psalm 79:13.

#### Personal Resolve.

"While I am but one,  
I am one:  
I cannot do everything,  
But I can do something:  
What I can do;  
I ought to do:  
What I ought to do,  
By the help of God I will do"—to  
make this beautiful Thank-offering work  
for the Master a success.

#### Bible Rules for Success.

Adapted to Thank-offering Work from a Leaflet.

1.—SYSTEM. Let all things be done

decently and in order. 1 Cor. 14:40.

2.—UNITY. Be like-minded, having the same love, being of one accord, of one mind. Philippians 2:2.

3.—COURAGE. Be of a good courage, fear not; the Lord thy God, He it is that doth go with thee. Deut. 31:6.

4.—CONSECRATION. Consecrate yourselves to the Lord. Ex. 32:29.

5.—ENTHUSIASM. Be zealous of good works. Titus 2:14.

6.—SELF-DENIAL. Whosoever will come after me let him deny himself, and follow me. Mark 8:34.

7.—STEADFASTNESS. Be ye steadfast, unmoveable, always abounding in the work of the Lord. 1 Cor. 15:58.

1.—SYSTEM. Be systematic in planning and carrying on the Thank-offering work in the congregation. Have a certain time, early in the year (say April) for canvassing the congregation and see that all the women and children are well supplied with Senior or Junior boxes.

As new members or adherents appear in the congregation, aim to have them become interested givers.

Keep a record of holders of boxes and notify them of time of the "Ingathering" and see that the contents of the boxes are duly reported.

Be systematic in the distribution of free



literature on "Giving," at least twice a year in April and October.

Urge system in the giving of offerings. It is far better to give even a small sum daily, or even weekly, than to wait and give a goodly sum annually when perhaps many of the blessings which should call forth thank-offerings have been forgotten. Those who give but once a year know nothing of the real blessings which result from regular systematic giving.

2.—UNITY. Be of one mind in your work. Interest all the societies in the congregation, by having the president and one or more members from each society on the Thank-offering Committee, and, when possible, have each society represented on the program at the "Ingathering."

3.—COURAGE. As long as "Thus saith the Lord" is written upon any line of work undertaken, do not fear to push it anywhere and everywhere trusting that "God doth go with thee."

This Thank-offering work is God's work. Upon it He has set His seal of approval and has blessed it with wonderful success. So fear not to urge it more and more in every congregation until every family in the denomination will become grateful givers to the Lord's cause.

4.—CONSECRATION. Give your whole heart and body, if need be, to the work. Pray for it and you will soon learn to love it. Be devoted to it, for true devotion to a cause lightens the labor and makes it a delight.

5.—ENTHUSIASM. "Be zealous." Zeal produces enthusiasm; enthusiasm gives life. It is life in every department of work that brings success. Lack of life means death.

Thank-offering leaders don't let your congregational work die from lack of zeal or enthusiasm.

6.—SELF-DENIAL. Deny yourselves, if need be, time from other interests of less importance to work up an interest in this beautiful and helpful manner of giving to the Lord; not only for the blessings that will come to the willing givers, but for those which come to the spiritually needy who receive.

Deny yourself in your expenditure of money on self and friends that you may give liberal Thank-offerings to the Lord "*who daily loadeth us with benefits.*"

7.—STEADFASTNESS. Stand fast by your work. Let nothing move you to neglect it or to become discouraged in it.

"Always abound in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Only he who is faithful unto death receives the crown of life.

If Thank-offering secretaries and committees will adopt these seven rules and will bind them together with daily prayer, God will crown your efforts with abundant success.

### Why We Give Thank-offerings.

The giving of thank-offerings is comparatively a new feature in the mission work of our age. The missionary societies of several denominations seemed to feel about the same time the great need of, and the blessings to be derived from, the giving of thank-offerings to the Lord. There is a mystery in the way that new things spring up which at times strike us with awe. At a given hour everything really needed by the race makes its appearance simultaneously from so many quarters that no one can claim the title of discovery. But this new method of giving seems clearly to come from God. It is manifested in and through His people, and many Christians feel now that giving thank-offerings is a priceless boon that they cannot surrender.

Thank-offerings are witness bearers for Christ. In this day of selfish ambitions, they show a beautiful forgetfulness of self, and are a reverent testimony to the unfolding of the Divine love in the heart. Where that flower blooms, how the soul awakens and realizes the debt it owes to God and the Christian's duty of making some acknowledgement to Him!

If we would give thank-offerings for all the blessings we receive, where would we begin and where would we end. The list would be infinite. All we have we owe to

Christ, who gave Himself for us. Among the most prominent reasons for the giving of thank-offerings to God are:

Thanks for homes in a Christian land where no dark superstition has bound us. Thanks that we have our Sabbaths—best days of the year. Thanks for an open Bible a casket of gems. Thanks for the holy fire and burning enthusiasm this Word of God excites in the missionaries of the cross. Thanks for the mercy seat, where we can hold sweet communion with our Heavenly Father. Thanks for the example of Christ's followers, who have finished their labors of love and have gone to their inheritance. Thanks for the blessed promises of Christ, and that He has gone to prepare a home for those who love Him. Thanks that we have a desire to give an offering to help others realize the essential truths of the gospel.

Oh! there is no end to the list of blessings to call forth our constant gratitude. God's mercy is plenteous. Showers of grace descend upon His people, and should they not deem it a privilege to present daily thank-offerings to their Lord? By these acts of love and gratitude to God the soul becomes purified, and when the frail body of clay which holds it bursts asunder, the sanctified spirit soars to those blest mansions above to forever sing God's praise. How thankful we should be for this hope beyond the portals of death. How thankful that we have the brightness of the Christian's hope and trust in God in every dark hour of adversity, for God is in every wilderness of trouble with such comforting promises for His children as, "Lo! I am with you alway, even unto the end of the world." "He shall deliver thee in six troubles: yea, in seven, there shall no evil touch thee."

If we wish to walk in the highway of holiness, and live above the pathway of storms—above the low lands of the world—we must live up to our Christian privileges, and one of the greatest of these privileges is giving—giving of our time and talents, our means, our life to Christ.

Soon another year of benefits and blessings received will have passed and again

will we come as Christian workers to give our thank-offerings to God. Thus this good work progresses, a work most noble among Christians, a work which missionary history shall yet reckon among the wonderful achievements of a wonderful age, a work destined to lift to a higher plane life in the coming century, the far reaching power of which shall only be felt when the nations, purged of ill and rejoicing in a golden age of light and love, shall recognize the potency of gratitude and grace working together as they do in the laboratory of the Master Alchemist—Love.

Until that heavenly time arrives, may we all work on with souls aglow, bringing our thank-offerings with prayers to the Lord. Who shall estimate the value of the prayers that go with these thank-offerings, the prayers of devout souls that pave the way for blessings, the prayers of saints that go up as sweet incense to God? May the aspiration of every heart be,

"O God, what offering shall I give  
To thee, the Lord of earth and skies?  
My spirit, soul, and flesh receive,  
A holy, living sacrifice;  
Small as it is, 'tis all my store;  
More shouldst thou have, if I had more."

MRS. J——. P——.

*Burlington, Ia.*

### Paul's Message to Christians.

"IN EVERYTHING, by prayer and supplication, with thanksgiving, let your requests be made known unto God."

May I ask for money to carry on His work? "IN EVERYTHING—let your requests be made known—"

For full missionary meetings enthused by the divine Presence? "IN EVERYTHING—let your requests be made known—"

For power to arouse the torpid church member? "IN EVERYTHING—let your requests be made known—"

For power to win souls? "IN EVERYTHING—let your requests be made known—"

For physical strength, and constantly renewed vitality to bear the responsibility, and do the work required of me in special service? "IN EVERYTHING—let your re-



quests be made known—"

For unwavering faith that every promise of God to me, as an individual, and to the Church of Christ, shall be fulfilled? "IN EVERYTHING by prayer and supplication

with thanksgiving, let your requests be made known unto God, and the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Philippians 4:6, 7.—*Selected.*

## EDITORIAL.

Now Autumn's fire burns slowly along the woods,  
And day by day the dead leaves fall and melt,  
And night by night the monitory blast  
Wails in the keyhole, telling how it passed  
O'er empty fields, or upland solitudes,  
Or grim, wide wave: and now the power is felt  
Of melancholy, tenderer in its moods  
Than any joy indulgent Summer dealt.  
Dear friends, together in the glimmering eve,  
Pensive and glad, with tones that recognize  
The soft, invisible dew in each one's eyes,  
It may be, somewhat thus we shall have leave  
To walk with Memory, when distant lies  
Poor Earth, where we were wont to live and grieve.

—*William Allingham.*

In April last, occurred the death of Rev. Durlin Lee Brayton, the oldest missionary in Burma, where for sixty-two years he had labored in connection with the Baptist mission. In all that long time, he returned but twice to America. In the beginning of his ministry in Burma, he was associated with Dr. Judson. To show the humble spirit of Mr. Brayton and his acute sense of honor, we call attention to the following extract from the Baptist Missionary Magazine for August:

"Once, if not twice, a college in this country conferred on Mr. Brayton the honorary degree of Doctor of Divinity, but he always declined it, and refused to allow the title to be used in connection with his name, sending a special request to the mission rooms in Boston that the letters indicating the title should not be printed with his name in the publications of the Missionary Union. It was also characteristic of the humility and conscientiousness of Mr. Brayton that, when his power for active service began to fail, he should send a request that the sum appropriated for his support should be called an 'allowance' rather than a 'salary'."

tained a serious loss in the death of the late King Humbert. Beloved by the people in general, he was regarded with special affection by the evangelical churches, whom he protected and fostered. It is too soon to speak of the new king's policy, but we may only hope that he will be dominated by his father's opposition to Popery rather than by his mother's devotion to that system. Dr. Prochet, with whose name and work we are somewhat acquainted, was honored by King Humbert, who bestowed upon the Waldensian pastor the title of Chevalier.

The Woman's Missionary Friend tells us that Miss Lucy Guinness, whose name is familiar to all readers of missionary literature, was married at Cairo, Egypt, "to Mr. Herman K. W. Kumm, a German, and a member of the North African mission. These two earnest workers are about to establish a Soudan pioneer mission, and it is significant of the brides' unique career and character that instead of the stereotyped wedding card, she has printed upon the announcements a description of the region in which she is to work, her hope for the hundred millions about her, and a request for all friends to remember her work in prayer."

The British and Foreign Bible Society printed four hundred thousand copies of the gospels in French for free distribution at the Paris Exposition, outside the gates. This society which has done incalculable good, was unable to obtain an inch of space within the precincts of the Exhibition proper.

The Protestant church in Italy has sus-

The following statistics with regard to

missions in Africa are taken from the Interior, and give some concrete idea as to what is being done in that land. We may perhaps imagine how much remains to be accomplished.

"In Africa, forty-five missionary organizations have 1,200 missionaries, men and women, and 52,000 native helpers, working in 1,400 stations and substations. There are over 1,900 churches, with a membership of 120,000, and a community friendly to Protestant missions, numbering more than 1,000,000. There are 1,100 schools and educational institutions, into which upwards of 60,000 pupils have been gathered. This includes the work of all denominations. The Huguenot seminary at Cape Colony, founded by Andrew Murray, during the twenty-two years of its existence has sent out 500 teachers and 21 native missionaries, to Central and South Africa. A line of stations in Central Africa now stretches from the Congo to the equator, and Africa's darkest millions have begun their forward march out of centuries of midnight darkness."

There is one honored name which has been before the world so long that it has passed into history, and yet its owner is still alive. Florence Nightingale was eighty years old last May. She lives in retirement in London. Her life has been full of good deeds, and she has lived to see the noble work to which she sacrificed her health in the Crimea taken up by others and amplified until the grim reality of war has been robbed of some of its most horrid attributes.

Through the kindness of a friend, we are permitted to make some extracts from a letter written by one of our North American Indian women at Warm Springs, Oregon. She had recently lost her little son by death in a very sad form, and her heart was wrung by sorrow. We present a portion of this letter so that all our readers throughout the church may profit by her example of resignation; and may offer their sympathy to her and their prayers for one so sorely tried. Let us thank God, moreover, that He has granted to our church the privilege of sending the balm of Christianity to desolate hearts among the Indian

race.

"Oh! you can't imagine how hard it has been for me to bear it! It was so sudden and so unexpected I couldn't make myself believe it was God's will that my dear little son should be taken from me.

"I knew I deserved punishment for omitting my prayers very often while I was at work; that is, kneeling and praying as I do here at home. I didn't seem to have time to do that every day when my work called me from five to seven o'clock, but I did pray in my heart all through the day to help me in my work and give me patience and love in the discharge of my duties. But I came short of pleasing God and I required this chastisement to make me more faithful as a Christian and to open my eyes to all my faults, and make me more zealous in working for the cause of Christ. It has cost me many bitter tears to come to this conclusion although I felt it in my heart all along.

"I have found no peace until I take my Bible and learn all I can about death and what is beyond it. Oh! what would I have done without the Bible, for it has shown me the wonderful love of my Saviour Jesus more clearly, and it brings me very close to heaven. It makes me long to go to my loved ones and be with them forever never more to part from them. Yes, dear friends, life is short at best and I have little time to spend in vain regrets. With the help of my dear Saviour I will live a better life. May I soon be ready to go to my dear little children. I want to work for my people as near as I know how with the guidance and help of God. Pray for me!"

*Warm Springs, Ore.*

### Foreign Missions

We make some extracts from Dr. Barr's last monthly statement of Foreign Missions, dated August 6:

The Rev. J. R. Alexander, D. D., and family, and Miss Leonora J. McDowell, arrived in New York from the mission in Egypt on Monday, July 23. Dr. Alexander's address while on his furlough in this country will be Wooster, O.

The Rev. John Giffen, D. D. sailed for Egypt by the "Ethiopia," of the Anchor line, on the 21st of July. He expected to reach Egypt by the 22d of August, in time for the opening of Asyut college, at the head of which he is to be during Dr. Alexander's absence in this country. Dr. Giffen was accompanied by Mr. W. W. McCall and Miss Anna Ramsay. Mrs. S. E. Johnson, M. D. and her assistant, Miss Moran, will sail from New York by the Cunard line, 2nd,



class cabin, on Aug. 11.

The Rev. E. L. Porter and Mrs. Porter will leave New York for India on the 18th of August. They intend to spend a few weeks with Mrs. Porter's father, family and friends in England, after which they will go on their way to India, expecting to arrive in time for the Annual Meeting of the mission near the end of October. The Rev. T. W. Anderson and family, and Miss Marion M. Embleton will leave New York for India about Sept. 1. Miss Charlotte MacArthur is prevented from going to India, at least for the present.

The Rev. S. G. Hart and wife, Dr. V. M. Henry, wife and two children, and Miss Helen Ferrier, will leave New York for Egypt near the end of September. Dr. Henry has been very successful in raising funds while in this country for the erection of the new hospital in Asyut. The building is now under way.

#### ADDITIONAL NEW MISSIONARIES.

At the meeting of Board held to-day, the Rev. Robt. Maxwell, of Crosswell, Mich., was cordially appointed to the mission in India. He strongly desired to go two years ago. The Board could not then send him for want of means. His desire has continued to grow stronger. Now it is to be gratified. He was strongly commended by those who have known him and his work in the home field. It is hoped that one has been found who will go to Egypt, but the case is not yet finally decided.

#### THE LATEST NEWS FROM INDIA.

Miss Edith M. Fulton wrote from Jhelum, India, June 16: "What a year of sorrow and sadness we are having!"—referring to the deaths that have occurred. "What does it all mean? is a question we keep asking ourselves, and each other. Since studying about Abraham the thought has often come to me, 'Is it to try our faith?' But one thing we know is that our Heavenly Father doeth all things well, and we shall know what it means in time to come as we cannot know it now. Mrs. McClure is bearing up bravely, I believe, and her trust and confidence are strong in God. The pros-

pects of a good moonsoon' (summer rain) 'are not very favorable; what will become of India if the rains fail this summer! As it is, the people of the Punjab are barely able to keep themselves, and the government has extensive relief works in many places. If the rains fail this summer we will find plenty to help at our own door, I fear. But God can send rain even though the monsoon does not seem favorable now, and I trust him for it."

Dr. Wm. Harvey wrote from Cairo: "It was reported a few days ago that the book shop of the British and Foreign Bible Society in Omdurman had been ordered closed. But we are glad to learn tonight that the report of the Cairo correspondent of the London Times was without foundation. Our colporteur in the Sudan, on a late tour, visited many towns and villages, between Omdurman and Fashoda, and sold 605 volumes of Scriptures; and although he traveled alone, and part of the way, through a wild desolate country, he was not molested by man or beast."

Nothing is said about any missionary going up to that region to explore and report this year. Farther word is awaited with interest.

#### REMARKS.

The treasurer reports the largest sum ever received by the Board in a single month, excepting the month of April for the last two years. The increase is partly from ordinary sources, but is mainly due to bequests. The large amount, \$20,000, from the heirs of the late John Christie, of East Greenwich, N. Y., deserves distinct and grateful mention. Mr. John Christie, who died about a year ago at the age of 82, near the time of his death requested his brother, who is 90 years of age, and his sister who is younger, to see that \$20,000 of his estate should go to the Board of Foreign Missions to be equally divided between the missions in Egypt and India. After his death, his estate was duly settled and the heirs received their respective shares. Of their own free will they agreed that the brother's and uncle's request should be complied with, and hence a check for the entire

amount, \$20,000, came to the Treasurer of the Board of Foreign Missions. These heirs, for their generous action in this matter, have received a cordial vote of thanks from the Board, and the whole church will gratefully thank them. This \$20,000, coming at this time, completely extinguishes the debt of the past few years, places the Board in a happy financial condition, and gives a new impulse to the work at home and abroad. The money was promptly sent on its way to Egypt and India, where its coming will cheer the hearts of all our devoted laborers in those fields.

### BOOK-SHELF.

THE ORIGIN AND EARLY HISTORY OF THE COPTIC CHURCH. BY REV. A. DE VLIENER George Bridel & Company, Lausanne, Switzerland.

The readers of the Magazine will quickly recall the excellent articles contributed to our columns by both Mr. and Mrs. De Vliener, and many will have agreeable personal recollections of these friends. Mr. De Vliener, at one time connected with the work of our mission in Egypt, is a graduate of Xenia Theological seminary, and the little treatise under review, was, we understand, the thesis presented by him to the Board of Monmouth college on the occasion of his receiving the degree of A. M. from that institution. He is now studying in Lausanne, Switzerland. As a denomination we should feel desirous of information about the Copts, for it is among them that our mission in Egypt has met with most success. Yet it is probable that under interrogation we should display a good deal of ignorance with regard to their origin and beliefs. Mr. De Vliener, in his scholarly treatise, gives much information concerning the history and tenets of this sect. As it is quite difficult to obtain books treating definitely of the Copts, this production is specially welcome. A church which can claim Athanasius and Cyril as being among its early patriarchs can scarcely fail to have an interesting story. We feel gratified to add Mr. De Vliener's name to the list—alas, too brief!—of our denominational

authors.

The Southern Railway Company has issued a very attractive volume called, "The Empire of the South," describing "the resources, industries and resorts" of that portion of the country. Many illustrations of a superior order enliven the pages of this book and one must surely glean from it much useful information about the Southern states, which present so many attractions to visitors, specially during the winter months.

The Ladies' Home Journal for August, with its pretty lavender cover, offers quite an attractive list of contents. "The Story of a Song" weaves a romance about Schubert's celebrated "Serenade." There is an account of some clever chipmunks which ought to make us all feel more tenderly toward the woodland creatures. There are a number of bright short stories, many charming pictures and the usual pages of domestic suggestions.

M. H. W.



—For Use in Missionary Societies.—

### FOREIGNERS.

There are about fifteen thousand Japanese in the western part of this country.

\*\*

It was in 1874 that the first mission for Bohemians was inaugurated in New York City.

\*\*

In Fresno, California, the Presbyterian church has a congregation of Armenians with sixty-five members. There is pros-



pect of its growing.

\*\*

Since January, 1899, seven thousand Russian Doukhobors have settled in Canada, where the government has granted them lands. One detachment of these settlers came under the leadership of Sergius Tolstoi a son of the well-known Russian novelist.

\*\*

During the month of May, 1900, fifty thousand six hundred (50,600) immigrants arrived in New York City.

\*\*

In an exchange we read: "Of twenty-five native pastors assisting one of our (Presbyterian) missionaries in China, twenty were converted in America."

\*\*

The Christian Endeavor Society of one mission church among the Chinese in San Francisco gave to foreign missions the sum of eight hundred and sixty-three dollars in one year.

\*\*

In Chicago there are eighty-five thousand Bohemians. Two missions are at work among them.

\*\*

In Mulberry street, New York City, there is a library and reading-room for Italians. Last year about ninety-five thousand people availed themselves of the advantages thus afforded.

\*\*

There are probably about twelve hundred Chinese connected with the different missions in San Francisco. There are twenty thousand of this nationality in that city, and it is asserted that fifteen hundred of these are women slaves. A girl of sixteen years of age is now worth two or three thousand dollars.

\*\*

In the United States there are over one hundred thousand Hungarians and slaves. These are employed chiefly in mines and factories.

\*\*

Out of one million five hundred thousand (1,500,000) French Canadians it is stated that seven hundred thousand (700,000) can

neither read nor write.

#### KOREA.

Korea has an area of about eighty-two thousand (82,000) square miles and the population is estimated to be 10,528,937.

\*\*

Korea's present emperor is the thirtieth in his line, the dynasty having been founded in 1392.

\*\*

The language is somewhat composite in its character, possessing elements from the Japanese, and Mongolio-Tartar. In writing, Chinese characters are much employed.

\*\*

There are said to be thirty young Koreans now studying in this country.

\*\*

There are many lepers in Southern Korea.

\*\*

The native religions of Korea include Confucianism and Buddhism, together with the worship of ancestors and a species of demon-worship.

\*\*

In 1897, the Roman Catholics claimed to have 28,802 Koreans under their spiritual charge. That church has been at work in Korea for more than one hundred years.

\*\*

It was in 1873, or a little later, that Protestant missions were first established in Korea. Rev. John Ross, a missionary of the Scotch Presbyterian church in China, made the earliest effort to reach the Hermit Nation.

\*\*

The Korean mission churches are quick to become self-supporting. One in Chang Yum has been the mother of twelve other congregations. It also supports an evangelist and a church school.

\*\*

This same congregation took up a collection to assist the Armenians some years ago, and also sent a contribution to the India Famine Relief Fund.

\*\*

Eight different Protestant organizations have sent missionaries to Korea. There are

some good educational institutions at work there.

\*\*

The condition of women in Korea, while not so severe as in some countries, is yet very degraded. Among the lower classes, the women must work very hard, even farm labor being performed by them. If a man should meet his wife on the street he would not speak to her, while even in the home they have no freedom of association.

#### Dr. S E. Johnson.

It was with heartfelt regret that we looked into the face of Dr. Sophie E. Johnson and realized that in all probability we should see her no more in this world. She feels that she has made her last trip to America. Her evident devotion, her ability to depict the great need of humanity destitute and diseased both in body and soul—these have left their impression upon the heart of the home church. By her earnest words we have been led to consider with renewed earnestness the work and the great Overseer. Dr. Johnson has written a word of farewell for all her friends in the United States:

DEAR FRIENDS:—The time of our sailing is near. We expect to leave New York on Saturday the 11th of August on the S. S. Campania of the Cunard line, and while we are glad at the prospect of getting back *home*, we have had such a good time in America that we do want to tell you ere we leave how much we have really enjoyed our visit. Our friends *everywhere* tried to make us feel *at home*, and succeeded.

It was a special pleasure for us to visit the homes of our missionaries and meet so many old friends again, and the only regret we have is that we were not able to reach all.

Although our vacation has been a short one, both Miss Moran and I feel benefited by the change and rest from our work, and we shall certainly carry away with us very pleasant memories of our visit to America and the kindness we received from all our friends, whom we now thank with grateful

hearts and bid goodbye.

Your Loving Missionary,  
S. E. JOHNSON.

307 West 14th street, New York.

#### October Program for Missionary Societies.

##### TEMPERANCE.

Scripture Readings: Wine is a mocker, Prov. 20:1; Look not upon wine, Prov. 23:3; Touch not, taste not, Col. 2:21; Temperate in all things, 1 Cor. 9:25; The fruit of the Spirit, Gal. 5:22,23; Our brother's keeper, Gen. 4:9,10.

Selections to sing: Psalm 119:14; 53:1-4; 18 L. M. 1:5.

##### PAPERS.

1. What is the position of the United States on the liquor traffic?

(a) Do the people want prohibition? (b) Our new possessions. (c) History in the past.

2. Attitude of Christians toward temperance work.

(a) Work of organization. (b) Enforcement of existing laws and procuring better.

3. What is the outlook for temperance in view of the rapid inflow of foreigners.

(a) How best to reach them, by law or education. (b) How awaken Christians to their real condition and the peril to our institutions.

4. The relation of temperance to other reforms. Sabbath deseciation, social purity, etc.

##### SUGGESTED QUESTIONS FOR CONFERENCE.

How can we make our lives tell for temperance? Isa. 5:11-14, 20-24.

What does temperance mean as to drinks?

To what else besides drink does temperance apply?

When should the practice of temperance begin?

How does temperance affect the body?

How does an intemperate man stand with his employers?

In what way does intemperance make a nation poorer?

Give some reasons for total abstinence.

How does signing a pledge help ourselves?

How does your signing a pledge help others?

Why is temperance physiology taught in the public schools?

What can be done to remove the temptation of saloons?

Xenia, O.

MRS. G. I. GORDON.

##### PERSIA.

1. General geographical and historical sketches.

2. The religions prevalent in Persia.

3. First efforts of evangelical missionaries.

4. Biographical sketch—Henry Martyn.

5. The Nestorians.

6. Inroads of the Russian church in Persia.

7. Book Review: "Women and the Gospel in Persia," by Rev. Justin Perkins, D. D.

8. Medical missions in Persia.

9. Present status of Protestant missions in Persia.

##### LITERATURE.

We should much prefer recommending



our readers to send to our Board of Publication for the literature required in these missionary studies. But when in the published lists of that Board, we do not find what we deem necessary, we take the liberty of suggesting books and leaflets issued by other denominations

Dr. Perkins' book may be obtained by sending to the Occidental Branch of the Women's Foreign Missionary Society of the Presbyterian church, 920 Sacramento street, San Francisco, California. The price is

thirty cents, or in paper binding eighteen cents. From this same address may be ordered, "Questions and Answers on Persia," (five cents); "Twenty-five years in Persia," by Mary Jewett (fifteen cents); "Henry Martyn and Samuel Mills" (cloth, thirty cents, paper, eighteen cents); "Home Life," (two cents.)

Consult Woman's Work for Woman for October 1899, and the Assembly Herald of the same date. Address 156 Fifth Avenue, New York City, New York. M. H. W.

### STUDIES FOR 1900.

September—Korea. The Stranger Within our Gates.

October—Persia. Temperance.

November—The New Hebrides. The Sandwich Islands. The Work Among the Freedmen.

December—South America. Missionary Motives.

## YOUNG PEOPLE'S DEPARTMENT.

### Echoes from the Denver Convention.

The twelfth annual convention of the Young People's Christian Union has passed into history. As a whole it was a great success. To those who traveled for many hours to reach Denver the journey was a season of preparation. The songs and prayers, family worship morning and evening, the earnest conversation concerning the "Father's business," as the train rushed over the country, reminded one of the Old Testament journey to Jerusalem to the feast of the Passover in the setting of the close of the nineteenth century.

The convention in Pittsburg had the enthusiasm in numbers, but this one, although only registering about fifteen hundred, was one of deep spiritual feeling, as was evidenced by the large attendance at the opening devotionals of each session. The season of preparation on the way had much to do with this spirit, and the meeting being in a church gave a feeling of reverence and seriousness. If we believe the prophecy of Josiah Strong that the West will in the near future rule this country, the influence of

this convention on Denver and the adjoining states will be one of a tenfold blessing.

The address of Rev. A. C. Douglass on Temperance was a strong plea:

"It is most encouraging to consider the gains made during the century now closing. We occupy vantage ground, indeed, compared with 75 years ago. Moderation for the drinker and a small license fee for the dealer was advanced temperance sentiment then. "Total abstinence," as a distinct popular creed, was an uncoined phrase. To prohibit the traffic had scarcely been thought of. Constitutional prohibition is a product of the past quarter of a century.

"Viewing from a social standpoint, the latter half of this century has witnessed wonderful advancement. The wine cup is no more regarded as a necessity at the banquets of the best society. The brandy of the log-rolling and husking-bee and barn-raising and sheep-shearing and harvest-field and marriage feast and even the funerals of our fathers is a thing of the past. There are more total abstainers now than ever before. The man who uses intoxicants, even moderately, in these days hasn't a very good standing in any community. The man who sells the stuff is tabooed by all respectable people, and put on the same level

with thugs and thieves and cut-throats. A liquor dealer has no standing in society today. Compare this with the times within the memory of those now living, when almost every cellar had its liquors and every tavern and grocery its bar, when ministers of the Gospel took their gin with their catechism when they made their pastoral calls. I heard Dr. R. S. McArthur, of New York, say the other day that he remembered well the time when a minister could appear tipsy at a social function, and then occupy his pulpit the next Sabbath without losing caste. Say not that the former times were better than these.

"It is recognized today as never before that the liquor business is a curse financially. The day seems not far distant when total abstinence will be demanded of all whose names are on the pay-rolls of the commercial and industrial world."

Every one may not agree with all he said, but every member of the Y. P. C. U., whether a Prohibitionist or a member of the W. C. T. U., the Anti-saloon League, the Y. P. C. T. U., or of none of these, will agree with him in the terrible and wide spread effects of this sin, from the curse of which no one is safe, and can join in the following:

"Last and greatest of all we must supplicate the throne of God. It is well said 'An appeal to God is always in order.' The hope of the speedy settlement of this question is in the revival of the church. The situation today is calling us to our knees. There must be something wrong in the religious life of our churches or this awful apathy and indifference could not be. Only God can break these bands.

"Young people of the Christian Union, the call is not first 'to arms,' but to your knees. Your appeal must be, not first to men, but to God. Our hope is in omnipotence. The saloon must die, for God is on his throne."

The face of Rev. J. L. Cook was familiar to many, as he had preached in our churches when traveling with the Tennessee Glee Club. The key note of his address was, "Education, Industry, and Evangelization as the dominant factors in the solution of the race problem." In closing he said:

"To the young people of the United Presbyterian church, the opportunity of a lifetime is before you—the opportunity of send-

ing the gospel of the Son of God to a race that sits in darkness and in the shadow of death,—the opportunity of dominating every attempt to solve the race problem with the Christ idea. You may accomplish this by prayer, by money, by labor, by complete devotion to Him "whose we are and whom we serve."

The address was well received. He preached to a large congregation of his own people on Sabbath evening. Mr. Cook is a practical illustration of the work among the Freedmen in our church and he effectively refutes the objection that the Freedmen will not make United Presbyterians. He entered Knoxville college a Methodist and, after studying in the Bible class under Prof. Parker and learning more of the principles of our church, became a United Presbyterian and is today among our most loyal members. He was the first United Presbyterian minister educated at Knoxville college.

"The unfinished book of the New Testament is the Acts of the Apostles, from which it would seem that God intended other chapters to be added in each new era of the church's history. Alas, alas, this is not true. The responsibility must rest somewhere, if not upon God then where do we place it?

"Pentecost is a time of giving. In regeneration God gives himself to us; in consecration we present ourselves to him, and this miracle is an illustration of the fact that were we but as fully yielded to God as were Peter and John, God would work miracles through us today, and cases as desperate as the cripple, lame for many years, helpless and hopeless, would be made to leap and to praise God.

"Acts iii. 1: 'Now Peter and John went up together unto the temple at the hour of prayer, being the ninth hour.' It is a good thing for us to remember the character of the two men through whom the miracle was wrought, for they are typical of that spirit which must be in the church today. It was really the meeting of Pentecost and Patmos, enthusiasm and love, quiet meditation and burning zeal. Peter represents Pentecost, enthusiasm, zeal and represents it perfectly, while John stands for Patmos, quiet meditation, devoted love, and in his leaning upon Jesus John gives an illustration of that fellowship and that quietness before God which must be the experience of every child of God before he is to be



greatly used.—J. WILBUR CHAPMAN.

The Conference on Primary and Junior work, led by Mrs. G. G. Wallace, of Omaha, Neb., was indeed a conference. Every one had an equal opportunity to ask for, and give information; no long papers or set speeches. A Round Table with such topics as Reverence, Prayer, How to Teach the Quarterly Temperance Lesson, Use of Helps in Sabbath-school Work, etc., conducted by Mr. Wallace, was very interesting, the only objection being the time for closing came too soon.

It is always a pleasure to meet Eva Marshall Schontz at our conventions. While she is known all over the United States, she is especially near to us, a former secretary of the Y. P. C. U., and one of our most loyal members. She came among us also as president of the Young People's Christian Temperance Union, and is so full of enthusiasm for her work that it is contagious. She certainly had reason to feel much encouraged by her reception in the convention and also by the people of Denver.

The Address of Dr. Kyle, "The Inseparable Life," was a companion for the address, "A Separated Life," given at the Indianapolis convention, fitting together as the two parts of a shell and forming a complete whole. Dr. Kyle has been requested to allow these two addresses to be printed and bound together. The influence would be far reaching and for much good. It is earnestly hoped he will consent.

Rev. McKelvey, retiring chairman of the general committee, set an example worthy of imitation. The program being very full, making the hour of adjournment late, he said: "I prepared an address before I left home especially for this occasion, but no one will ever know what it was," and with a few words of thanks to all who had contributed to make this convention a success,

he introduced the new chairman.

The message given by Rev. Ramsay as chairman of the new general committee, when he gave the watch-word for the year's work, "Help at Home," was an appropriate closing for the convention.

"The motto which I give you this evening, and which is to be our watchword for the coming year, will be easy to remember on account of its brevity, if for no other reason. It is this, 'Help at Home! 'Help at Home!' And by that I mean that I would have you covenant to do all possible for Christ within the sphere of your personal influence. Keep up an interest in the remotest outpost of mission work, but do not forget about the unsaved at your very doors.

"By this motto I would pledge you to greater zeal in the work of the local society, and to greater activity in supporting the work of that congregation to which you individually belong. A large and enthusiastic convention once a year is unquestionably a good thing for our young people. But young people all alive and hard at work for the rest of the year, is something infinitely better."

It is by the fruits of a convention that its usefulness is known. Rudyard Kipling has said nothing more true than, "The back-bone of the army is the non-commissioned man." It is the private members, each one doing his duty that is the strength of the Y. P. C. U.

The Junior Missionary Association of Allegheny and Monongahela presbyteries held its regular meeting in the 6th U. P. church, Pittsburg, on Saturday, June 30th. A bright cool day, a good attendance, and a special program combined to make a very interesting meeting.

Devotional exercises were conducted by Mrs. Jean Sands. Mrs. E. M. Hill had prepared an outline of the work of the Women's Auxiliary Board as assigned by the General Assembly, but owing to her absence through sickness this outline was explained by Mrs. Sands and much information given, with reference to the work.

Mrs. N. W. Stevenson gave us some thoughts gleaned at the Junior conference of the Ecumenical Conference, and also

read extracts from her annual report of the Junior missionary work of the year, and closed emphasizing the special work of the Juniors for this year—the support of forty girls in the Girls' Boarding School at Sialkote, India. Quite an interest in the work was awakened, and the support of eleven of the forty girls was promised by different societies.

After adjournment, refreshments were served by ladies of the 6th church and a very pleasant social hour was spent.

M. J. HILL, Sec'y.

### The Spirit Wrestlers of Russia.

BY FRANK YRIGH.

The greatest exodus of any people to the American continent that has been known in modern times, took place during 1899, when nearly seven thousand three hundred Doukhobors migrated in a body from Southern Russia to the Canadian northwest.

The Doukhobors have been named "spirit wrestlers," as well as the "Russian Quakers," on account of certain peculiarities of their faith; indeed, their religious beliefs have made them the object of persecution for over a century. They have been persecuted by the Greek church, which regards them as heretics worthy of any punishment and by the Russian authorities because of their refusal to accept military service. Their leaders have been banished to Siberia or exiled from Russia; their property has been confiscated, while the people themselves have been transported frequently from one district to another. In later years their home has been in southern Russia, where they have gained the additional title of the "Christian martyrs of the Caucasus."

The first of a series of shiploads of these downtrodden people sailed from out the harbor of Batoum, on the Black Sea, December 22, 1898, and, after a month's stormy voyage, sighted the shores of Canada, their promised land; and as a memorial of the great transportation, the first child born on shipboard was called "Canada."

As steamer after steamer sailed into the harbors of Halifax and Saint John, the decks were crowded with the newcomers,

who, unlike any other body of immigrants, stood with uncovered heads and sang a primitive hymn of praise to God, the translation of its title being, "God can carry us through." Some of the lines may be thus roughly translated:—

Know all men God is with us,  
He has carried us through.  
We uplift our voices and sing his praises,  
Let all people hear and join in our praise of the Almighty.

They that planned our ruin did not succeed,  
We never feared them because God was with us  
and gave us strength.

Our Lord has strength to save us; why should we fear?

They that trust in him are never forsaken;  
They that do not know him shall know him hereafter.

The light shines in the darkness and will dispel it.

It was soon seen that here was an extraordinary people. Physically, they are much above the average; their faces are kindly and honest, and their habits cleanly. Indeed, the train officials received something of a shock when on their long railroad journey northward the women daily and voluntarily scrubbed and cleaned the cars. The men, women and children spent most of their time in chanting psalms and singing hymns, and in striving to master the rudiments of the English language. The men wore great outer coats of goatskin (which also served as bed blankets,) fur caps and heavy boots; the women wore skirts of bright red or blue, black jackets, and colored shawls for head-dresses.

In the course of time their new home was reached, in the district of Assiniboia, directly north of Dakota and northwest from Winnipeg. Twelve townships—an area of thirty-six square miles—were set apart by the government for their free use. Within a few months, over fifty little villages arose, as if by magic, from the prairie, with hundreds of chalet-like houses, made of mud bricks, with roofs of turf and with great bake ovens for general use.

During the summer of 1899, their first summer in their new Canadian home, the refugees, especially the women, exhibited their patient heroism. Owing to the persecutions directed in Russia against the



men. only fifteen hundred adult men were to be found among the seven thousand three hundred and sixty-one emigrants that formed the new colony. Siberia had swallowed up the cream of the Doukhobor manhood! Those that escaped found it necessary to accept work on railways and farms for the money that they could earn, and thus the women, with the endurance of Spartans, not only helped to build their rude homes, carting the logs, mixing the mortar and using the trowels, but in the absence of horses they helped in some cases to drag the plow, as the need of planting grain was urgent. They tramped forty miles to Yorktown, carrying back on their shoulders great sacks of flour!

Thus these lonely exiles with a pathetic patience rare to see, started life anew on another continent, undaunted by difficulties, undeterred by the terrors and tyranny they have suffered. If one were to visit one of these strange communities to-day he would find the people gathered, soon after sunrise, for their morning service, he would see a

strict observance of the Sabbath; he would be among a people who, in addition to being vegetarians, abstain also from liquor and tobacco. May not this dependence upon God, this recognition of his guidance and his day, account for their strength to suffer in the spirit of martyrs?

"God can carry us through" would seem to be the motto of the Donkhobors. May not we—Americans and Canadians—learn a few lessons from these Quakers of the Caucasus?—*From "The Forward."*

### Suggestions from Students' Missionary Campaign Library for October Meeting.

#### PERSIA.

"Persian Life and Customs," by Rev. S. G. Wilson.

"Students' Missionary Appeal"—Babies in Persia, p. 92; How accomplish its evangelization, p. 40; Mohammedan women, p. 143; Opportunity among Mohammedans, 401; Progress of female education, p. 1464; Work among Nestorians, p. 481.

"Missionary Expansion since the Reformation"—Belief of Persians, pp. 199 and 201; Missionaries in Persia, p. 205.

#### TEMPERANCE.

"The Growth of the kingdom of God."—Temperance societies and the general temperance movement, p. 211.

## FOREIGN NEWS BUDGET.

### Egypt.

Mrs. Harvey gives general news of Cairo, July 9, 1900:

There was an article in the Egyptian Gazette, a few nights since, saying that the "Bible shop" which had been opened in Khartoum had been closed by order of the English government. It called forth an article from a minister in Alexandria who was especially interested and who spoke of the Bible being forbidden for fear of offending the Moslems, when a part of it at least is acknowledged by them, when alcohol which is entirely forbidden by the Prophet, is allowed to be sold in any quantity. It turns out now that the shop was not closed at all, but we are pleased that the public had the benefit of the article written by the minister.

There were twenty-five present at our Christian Endeavor meeting last Sabbath evening. Among them were eight Americans, two Scotch, four English, one Welsh, three Italians two Armenians and four Egyptians, but all understanding the English language. These meetings have been a blessing to many. Often we have letters read from those who have met with us but are now "far away."

The Missionary Association meets on the 16th in Ramle and it is likely that every member in Egypt

will be present. One of our native members in Upper Egypt is so anxious to have a girls' school in his own town that he proposes to give one thousand pounds (\$5,000) to be invested and the interest used for the expense of the school.

Mr. Barbara Nukhle, of Koos, and Mr. Daoud Takle, of Neja Hamada, have each given a piece of land on which the government is to erect hospitals. For a long time we had almost to force people to go to a hospital for treatment, but it is very different now in almost all cases. Those who have been treated report to others of the help and kindness received.

The river is rising nicely and farmers and others are feeling hopeful. A Frenchman was heard to remark a few days ago, "The low Nile is all the fault of the English." The French are very slow to "acknowledge God in all their ways" and very few of them accept His direction. It is a sad fact that many Copts and Moslems go to France (and come back "French infidels," forsaking their own religion and finding no other. Oh! that God would refresh those people with His spirit as He refreshes the land by the waters of the Nile.

Miss Anna Y. Thompson writes of trials in school work:

Owing to the illness of two of the teachers there

were many things to trouble and try one during the past five weeks in the Zaher school. One had not been well for some time, and was at last laid aside with great nervousness, which made her friends fear for a day or two that she would never recover, and they called on the Virgin, and St. George and all the usual persons or angels to whom people resort in times of trouble. She was anxious to see me, and it was so ordered that she began to improve after I had prayed with her, and she is now fairly well, although still away from school work. In such times it is convenient to have Bible women to fall back upon, and so one came in and taught a week, another one two weeks, but they suffered more or less from the insubordination of the larger girls. About this time a letter came from Minia asking if we could find work for one of their teachers who had just removed to Cairo where her father had secured work. She was hunted up immediately, and filled the place of one teacher or another for some days until one day she was absent owing to her brother being lost for twenty-four hours in the city. So one of the days when I go to the Koolalie for a meeting, and Miss Harvey had finished the English lessons, the school was reduced to one teacher, a girl say of thirteen years, who looks after the beginners. One of the older girls was punished for some misdemeanor, and when crying went into a convulsion, which some of the girls said was the working of an evil spirit. One said, "Shall I take her to Amur Tadus?" a Coptic saint, whose church is visited by both Copts and Moslems, while another thought it best to take her to Saypida Zeineb, the mosque of a Moslem female saint; other were quite frightened lest the spirit enter them. So there is still need of teaching and training, line upon line, but some ideas are never taken out of the human heart, except by God Himself.

Mrs. Holliday writes from Landaur, June 16, 1900:

MY DEAR FRIENDS:—It is my pleasant duty this month to get the news for the Budget. You friends at home may think it too hot to do much but read the papers and magazines, and as you read these notes you will possibly not stop to consider how much effort and determination it took to write them. Personally I am not suffering from heat, for with the babies I am on the hills. But one of the contributors in a private note said, "When your note came I was about as miserable as anyone could be, and was disposed to wish it had not come." She then goes on to relate how her fellow-worker had been called away for a few days and she had expected to have no trouble looking after the work during her absence. But she took cold, as often happens in this Indian climate, and had fever every afternoon for a week. While alone she just *made herself* do double duty, which is no small matter. From her cheerful notes you know nothing of this. Another said: "Oh my! why do people at home want news such weather as this. How I did sweat over this letter."

From all sides come reports of very trying weather. This is the season of the year when we need join prayers for grace and strength to be patient. When the heat is so intense the flesh grows weak and temptations come in many ways.

No word of good rains yet. We hope and pray the monsoon may come in force at an early date.

The house at Khanzah Dogran has been begun and we hope to have a shelter within the bounds of our own district very soon. Do you know how badly we need more lady missionaries? If you could only see the crowds and crowds of women in our populous district you would have some idea of the need. You who are mothers with little ones around your knees, know how little time you

would have to go into villages two and three miles away to teach. Yet I am the only one in our district of 2000 sq. miles to say a word to the women. Of course many hear a little through the men, but there are no ladies to go into the homes. I do not feel it right to leave my children alone to go any distance. There are many Christian women who need sympathy and advice as well as instruction.

Mrs. Blanche H. Anderson says of work at Rawal Pindi:

We have been quite busy of late in getting ready for the fifty orphan boys who are to come here from the famine districts. We bought a roll of coarse thick cloth, and the native Christian women all came together to make garments for them. Some cut, others sewed, and so they made fourteen shirts in one afternoon. Each one took some work home and in a short time we had quite a large number ready. The garments were made in three different sizes to fit boys from three to ten years of age. The heathen teachers of the girls' school contributed Rs 5 and some flour toward giving a dinner for the children. Christian and heathen alike seem very much interested in the coming of these children.

We had two interesting weddings in our congregations during the last month. Both the girls married young professors—one going to Lahan to live, the other to Dera Ismail Khan. One wedding was at 5 p. m. At 2 o'clock that afternoon a severe dust storm started up. The wind blew hard and it got so dark we had to light the lamps. For a while we were all afraid the storm would not cease in time for the wedding, but it did, and we had a delightful evening. The ceremony was in the church and just like a home wedding. All the guests were invited to the house for dinner. Sitting around in a circle on the floor, we ate, without spoons, knives or forks, rice and curry, native candy and wedding cake. While we were eating a native band stationed on the roof made music for us.

We came to Dharmasala last week and find it a delightfully cool place. This morning the snowy mountains look grand and they seem so near. Word comes to us of the intense heat on the plains, which can scarcely be realized here in this comfortable retreat.

Miss Henrietta Moore gives news from Gujranwala, June 9, 1900:

News! Well, it would scarcely be new or specially interesting to hear that it is hot and dry and dusty here; so I shall not discuss the weather further than to remark that it is said that few stations can rival this one in that line. To say that the workers in the station are busy would be no news either, at least to members of the mission, for among them "busy Gujranwala" is a by-word.

Doubtless every worker in every station has far more work in view than time or strength for doing it. There are many wide open doors, and loudly calling needs, yet something must be left undone under present limitations.

The missionaries who are left in this station are trying to do what they can in their various lines of work. Miss McCullough is very much missed. In the years she worked here she won a place in the confidence and affection of the people that cannot soon be filled by another. The missionary mothers and children are gone for the summer to cooler climes. While we are glad they can escape the discomforts incident to living on the plains during the hot season, still we miss their company very much.

Mr. Holliday is working over in his own district



where he expects to have a house ready to live in before next year. There has never been a mission house in Hafizabad district, although it is a large and populous district.

Those who worked there have had to live here, ten miles away from even the border of that district. We hope the day is not far distant when there will be ladies to work there too. Until re-inforcements arrive, it will be impossible to occupy, even nominally, all the territory that has providentially been placed in the care of the United Presbyterian church.

The help that Christians in America are giving to save the lives of the starving is an argument for the Christian religion that people can appreciate and understand. I have heard it said, "A religion that thus leads people to care for those of a foreign land must be of God." When the three carloads of orphan children, brought from the famine region by our missionaries, were passing through here, a number of people at the station were heard to say, "Well done, Christians." The famine is terrible and we are rightly full of pity for those who are dying for lack of bread and water, but should not the spiritual need appeal to us with even greater force? Thousands are dying a double death, both soul and body starved, while millions more are dying eternally for lack of the Bread of Life. The Master says, "Give ye them to eat." There is plenty for all. Oh! let us make haste to offer to them that Bread, of which if a man eat, he shall live forever.

From Gurdaspur Miss Rosa Wilson writes:

During this very hot weather we do our work early in the morning, and try to be at home not later than 10:30 or 11 a. m. On account of sickness Rev. Gordon and my sister are in the hills and I am alone in the Station.

One murky, dusty morning, Jane the Bible Reader, and I went to a village, about two miles distant named Paree. At the first house where we called the women said, "We have too much work to do to listen." As we walked away a little girl said to us, "Come with me, they will listen here." We found we had been guided aright, and as the old man and woman within treated us like friends seeming glad to hear the Gospel message. When told that Christ was the only Mediator and that God was angry with people who worshiped idols he said, "Why God made the idols," but when further told about the sin he said, "We have gone astray from the true God." In another place we found some women mourning over a son's death. We said to the Mohammedan Mother, "Don't you have any hope of again meeting your son?" One replied, as did Martha, "I know he shall rise again in the resurrection at the last day." But we knew these poor women had little hope for themselves as we testified of our trust in Christ and our hope of the resurrection.

On the other side of the village we visited a family of religious teachers called *Ladhoos* (name means saints). They attend our services regularly and are enquirers. We had given them the New Testament and Scripture History in Goormookil. The *Ladhoos'* wife seated us and got a little table and put her Testament on it keeping the place and reading with us (in Luke 17:11-19, about the lepers who came to Christ). We tried to show her what sin was and how it was like leprosy. She kindly offered us milk and sweetened water to drink. I refused, but Jane drank a glass of goat's milk and water which she assured her was very refreshing. As it was getting so hot that the dust fairly burned our feet we hastened home, having given the Gospel to 37 hearers.

Miss Lawrence writes from the G. B. S., Sialkot:

How little we know what a day has in store for

us and well it is that we do not know.

Last Friday night Misses Anderson and Morrison came back from the famine stricken district, bringing about sixty children in every stage of starvation. As we had been up late in getting them fed, we thought the next morning, it being Saturday, we might sleep a little later than usual. But very early we heard a thief had been inside the girl's yard, and gone up stairs to where the teachers' rooms are and carried off their clothes. We went out to investigate and found the outside bath-room door had been unlocked and then locked again, and the door on the inside had been broken off its hinges. The thieves had crossed the yard, made their way among a lot of beds, and gone up the stairs taking shoes from beneath one of the teachers' beds. Coming down stairs they had gone some distance along the verandah into another room and carried out a box. All this was done while one hundred and fifty people remained unconscious. The girls are somewhat frightened as a thief has never been known to break into the school before. The excitement consumed some time and then we had our two little baby girls brought over. They were very dirty, and so very thin and emaciated. Both have fever and we are afraid they will not live. After being starved for so long the simplest food does not digest when they do get it, so it is hard to find anything that will nourish without injury. We have named the babies Nuri and Lois, and hope the Lord will spare them to us, and that they may grow up to learn to love Him and to do his service. I would like so much to take my little girl home with me, but it would not be best for the child. May the Lord have pity on starving India both body and soul.

Miss McCahon writes of castes:

When we came to Bhera we brought a man and his wife along, who had belonged to the sweeper caste, but who are now Christians. They still do sweepers' work, and were to be our servants.

As we passed out of the railroad station the ticket collector took our tickets at the gate, but when this man and his wife proffered him theirs he would not touch them, but said to another Christian who was standing by, who was formerly a Mohammedan, "You take them." The Christian brother took them from the low caste man's hand and then the collector took them from his hand. Had no one been there who could, or would, have handed them to him, I suppose he would have had them laid on the ground and then he would have picked them up.

This little incident shows how the caste idea still affects the people and extends to every point of their lives. The ticket collector is a Hindu and from his point of view to take the tickets from their hands would have polluted him.

Yesterday we visited some women who belong to the tailor caste—Mohammedans. There were three or four of them sitting sewing. Presently a woman came hurrying in with a shirt in her hand, such as are worn here, and showing the button at the neck to one of the women asked her to sew it on, as it was about to come off. The stitches were set and she hurried away with it. Who of my readers would think of running to a seamstress in another house to get a button fastened on? Because it is not the custom for women here to do such things many of them will not learn to do it. They have time enough, and can ill afford to pay to have their sewing done, still they will not think of doing it because it is not the work of their caste.

Dr. Platter says:

DEAR FRIENDS:—It has been a long time since you have heard from the "Memorial Hospitals." Were you here I am sure you would be interested in our daily work. The number of patients var-

ies from day to day, but averages about forty. They ask for "good medicine" that will make them well at once. One reason of this request is that at the Government Hospitals, especially in small places, the dispensing is entirely in the hands of natives and they do not always get good medicines. These people expect to be cured in a day or two of diseases that have lasted months or years. Some are so stupid that it is difficult to make them understand how the medicine should be taken and some have actually eaten powders, paper and all. While most of our patients are from the lower classes, we have many rich ones coming to us, but as the better class of women are not allowed to leave their homes we do not get to see many of them. All have to sit and listen to the Bible reading so some who live near, try to come late that they may not have to wait and listen. We have a Bible lesson with the in-patients every day and frequently those who stay with us a week or two learn some of the Psalms. They are all fond of singing and will listen as long as you care to sing to them. You would scarcely recognize one of these dirty women after she has had a good scrubbing and been put into a clean bed. These people have an idea that sick persons should not

be bathed and some have admitted that they have not been washed for months. After a bath patients usually take a good sleep in perhaps the first white bed they ever saw, and they waken up looking so different that even I am astonished at the change. Another of their peculiarities is to say they have no friends at all, no father, mother, son or daughter and they say to me "you are my father and mother" no matter how old or grey they are. In a short time some one will come in to inquire for them. We have a patient in now with sciatica, who has at least learned to control her tongue, if she has not been cured. She was one who had no body, she was just brought to our gate and left. We heard she was so quarrelsome that her husband and sons put her out in the trough where the cattle ate and left her alone.

I have lately started a little school for some of our Christian women. Their teacher is the wife of one of our Christian workers who has become demented from eating opium. Very few of our Christian women can read the Bible themselves so I have thought it a good way to help them, as well as this poor woman who has three children to support. The famine in other districts makes food and grain very high here.

## MISSIONARY CORRESPONDENCE.

SIALKOT, PUNJAB, INDIA, }  
July 25, 1900. }

DEAR MAGAZINE:

We are interested just now in the state of the weather, not only because we are compelled to think about it because of the discomfort we experience, but more especially because the time for the summer rains is near, and so far little signs of rain. Some of the numerous weather prophets say that the general indications for the "Borsath" are fair; others say very poor, and still others prophesy that there will be either excessive rain or none. It means everything to India whether the rain is copious or scant, for another failure will mean more distress and misery than the present famine has caused and is causing. The air is heavy and yellow with dust and so hot and close that one fairly gasps for breath. How we long for rain!—the rain that seems never to come.

I drove out to a village this morning where there is a family of Mohammedan women learning to read. About the beginning of the summer they called us to their house for the first time and asked us to teach them to read. We promised to do so in case they would read the Gospel with us in connection with their other lessons.

They promised and under these conditions we go together once a week and give them a lesson both in reading and in the Gospel.

These women are the wives of brothers, the eldest of whom has a fairly good government position, so they, being looked upon as leaders, are a good class of women with whom to begin our work in the village. Others seeing them admit us will be more willing to receive us into *their* homes.

It is a great pleasure to me to visit these women; they are such a contrast to the low caste women among whom much of our work lies. They are bright, interesting, and it would be difficult to find five prettier women in the same house anywhere. One of the younger ones has such a sweet little girl of about two and a half years, who delights to sit in my lap while I teach her mother. Sometimes her mother puts her down while she is reading, and then she says, with a quaint little gesture all her own, "I have no mother." Pray that God may reveal himself to these women through His word, which they are able now to read in an imperfect way.

Miss Morrison and I have been having a variety of work this season. We started out with the usual routine, but it wasn't



long until Miss Morrison went to the famine-stricken districts with Miss Anderson. On their return they brought some orphans with them, and some of the weaker ones of these were brought out to our compound to be cared for until a number of them had died and the rest given over to the Zafarwal ladies. Poor little skeletons! it would make your heart sick to see them, and yet I am told that these were in good condition comparatively. What must those worse be like!

Another thing that has claimed our attention is a case in court of a convert from Hinduism who, it seems, owns some land which her husband won't give up to her now that she is a Christian and has forsaken the "religion of her fathers." Her case was put into court by one of the missionaries in the hope that justice would be done. So far, however,—and we have had to take her to appear in court three times—nothing has been done except the case "postponed for more evidence." It seems almost sure to go against her since, as she says, "no one will be willing to testify for me since I am a Christian," and her husband a Hindu, can get all the witnesses he wants at four cents apiece and perhaps even less than that. Mr. Cummings in a letter

remarked that "about all a Christian can do is to take cheerfully the spoiling of his goods." It is true, indeed, that he often has to take the "spoiling of his goods", whether cheerfully always is a question.

The next change in our routine is to close up our own house and come to the hospital to stay until Dr. Platter and her assistant return from the hills where they have gone for ten days or a fortnight's change on account of a slight attack of jaundice on the Doctor's part. Just now Miss Morrison is having some fever. I hope it will wear out in a day or two when she gets rested a bit. She has had a good deal of extra work and, for the last week or two, toothache with it; so it isn't surprising that she has some fever now. We are already looking forward to the coming of the missionaries this year. Oh! that there were more to come. God has dealt mysteriously with us this last year. We look at the vacant places and are dumb. We can only pray that God, the Comforter, may, by His love, heal the broken hearts of those He has chastened so sorely, and that He, The Lord of the Harvest, will send forth more laborers to take the places in the field of those He has called home.

S. ESTELLA DICKEY.

## FROM Month To Month.

### Presbyterial Societies.

#### Butler.

The W. M. S. of Butler Presbytery held its 20th annual meeting at White Oak Springs, May 1 and 2. Devotional exercises, conducted by the President, Mrs. Grimes. Roll call showed 24 delegates present, representing 13 societies, 5 societies not reporting. One new society—Union—organized during the year. The Presbyterial manager, Miss Bailey, Harrisville, gave a full and complete report of Association work in the management of the two homes and the Hospital. "The Outlook in India," by Mrs. Eakin, Prospect, told of sufferings endured by the natives. If India is to be won for Christ, it must first be fed with temporal bread, largely by this country, and particularly by our own United Presbyterial church. "The Outlook in Egypt" by Mrs. Jennie Patterson, Brownsdale, turned our attention to great need in that field, while "The

Outlook in Butler Presbyterial" excited an interesting discussion in which all delegates participated.

7:30 P. M.—Devotional exercises and Bible reading, conducted by Mrs. Rev. Hawk. Butler. The children's exercises entertained the audience until the hour of the lecture, which was given to a crowded house, by Mrs. Hart, returned missionary from Egypt, who gave an account of the manners and customs prevalent in the "Country of the Nile." She assumed the costume worn by the women, with veil and flowing robe, and, assisted by Mrs. Nichol, sang the 23rd psalm in native language. Her earnest but quiet manner, her heart full and overflowing with the subject of her life work, made her words doubly interesting.

WEDNESDAY, MAY 2nd, 9 A. M.

Devotional exercises by Mrs. McElheney, Butler. Treasurer's report showed \$1153 raised during the year; Thank-offering, \$270.

At the request of the delegate to the W. G. M.

S., the society decided that the amount required to defray her expenses to Pawnee City be sent, instead to Miss Emma Anderson, India, for relief of the famine sufferers, the society sending no delegate this year.

The report of Literature Secretary showed a decided increase of interest, and a much more successful year of work than has ever been enjoyed in this department.

A paper was read by Mrs. Luther Braham, Harrisville, on "Methods That Have Never Failed." The paper was heard with close attention, and discussed by delegates and ministers present. The Question Box, always an enjoyable feature in this Society, was conducted by Mrs. Mary Montgomery, Grove City, and proved both helpful and entertaining. A Consecration Service closed the convention; and after designating the 1st Tuesday of June, 1901, as the time, and Clinton as the place of next meeting, Society adjourned. Rev. Grimes leading in prayer and pronouncing the benediction. The weather was ideal; the meeting earnest and helpful; and the hospitality of our kind entertainers unbounded. May God bless the good people of White Oak Springs.

Officers for the ensuing year: Pres., Mrs. McElhaney, Butler; 1st Vice Pres., Mrs. Minnie Jamieson, Fairview; 2nd Vice Pres., Mrs. Jennie Patterson, Brownsdale; Rec. Sec., Mrs. L. E. Hawk, Butler; Cor. Sec., Mrs. (Rev.) Martin, Grove City; Treas., Mrs. N. E. Brandon, Butler; Junior Sec., Mrs. Mary Montgomery, Grove City; Lit. Sec., Mrs. A. B. Dickie, Pardoe; Presb. Man., Mrs. M. S. McKee, Butler; delegate to W. G. M. S., Miss Elvira Bickett; alternate, Mrs. J. D. Harbison, both of Saxonburg.

MRS. S. J. GILFILLAN, Rec. Sec.

### →\*ENTERED INTO LIFE\*←

This life is brief  
Before tomorrow's sun  
For one or all of us  
It may be done;  
But love—but love  
Is only just begun!

#### Mrs. Margaret Ann Smalley.

Died at her home in Middleton, O., July 2, 1900, Mrs. Margaret Ann Smalley, age 51 years. This is the first loss sustained by the W. M. S. of which she was a charter member.

Though quiet and unassuming, she was faithful and willing. She did not give her alms before men to be seen of them, but she did her part and more. Patiently she lived among us; cheerfully she entered into her rest.

MRS. C. W. BASSETT, }  
MRS. E. S. WYKOFF. } Com.

#### Mrs. Francis Baer.

The W. M. Society, of Oskaloosa, Ia., desire to bear testimony to the life and work of Mrs. Francis Baer, who died June 23, 1900, aged fifty-four years.

Mrs. Baer had been a life long member of the Oskaloosa congregation, and an active member of the Missionary Society. She was a woman greatly beloved by all who knew her, and the announcement of her death brings grief not only to the afflicted family but to a large circle of friends and associates.

For long weary months a sufferer, the patience and cheerfulness with which she bore her sufferings was an inspiration to all who came in contact with her, and so developed her faith and confidence that her death was equally beautiful with her life.

"And so we've learned to count the gain,

Where once we counted only loss;

And through the bitterness of pain,

Have found the blessing in the cross.

'Thank God,' we cry with reverent breath,

'For the life that is quickened but through death.'"

MRS. JAS. CARROLL, }  
MRS. LAURA GILCHRIST, } Com.  
MRS. WM. BURNSIDE. }

#### Mrs. Susan Grove.

On April 19, 1900, God called home the oldest and one of the first members of the W. M. S. of Guinston, Pa., Mrs. Susan Grove, in her 85th year.

As a shock of corn fully ripe, so the waiting spirit of this aged mother and grandmother was gathered by the angels into the Master's garner.

Though quiet and unassuming in disposition her lovely Christian character was an inspiration to all who knew her. She has given a son to the ministry, a grandson is preparing for the same calling while a grand daughter is in the mission field of Egypt.

We shall reverence and strive to imitate her worthy example of faith and patience by laying our will alongside the divine will, listening for His voice saying, "Be ye also ready."

FERGUS GROVE, }  
MARGIE ADAMS. } Com.

#### Miss Martha Ramsay.

The W. M. S. of College Corner, O., hereby places on record this tribute to the memory of Miss Martha Ramsay.

For the third time this year, Christ has given the call to come up higher. This time it was to one of our charter members, to whom we had always looked for counsel and cheer; to one who was kind, gentle and loving to all, and modest and unassuming in every good work.

May we all in His dealings with us bow in humble submission, knowing that He doeth all things well.

MRS. J. C. WARNOCK, }  
MISS LIDE MCDILL, } Com.  
MRS. JNO. ELLIOT. }

#### Mrs. Margaret F. Crawford.

The W. M. S., of Mulberry, Mo., wish to offer this tribute of respect to the memory of Mrs. Margaret F. Crawford, who was called to the heavenly home March 16, 1900.

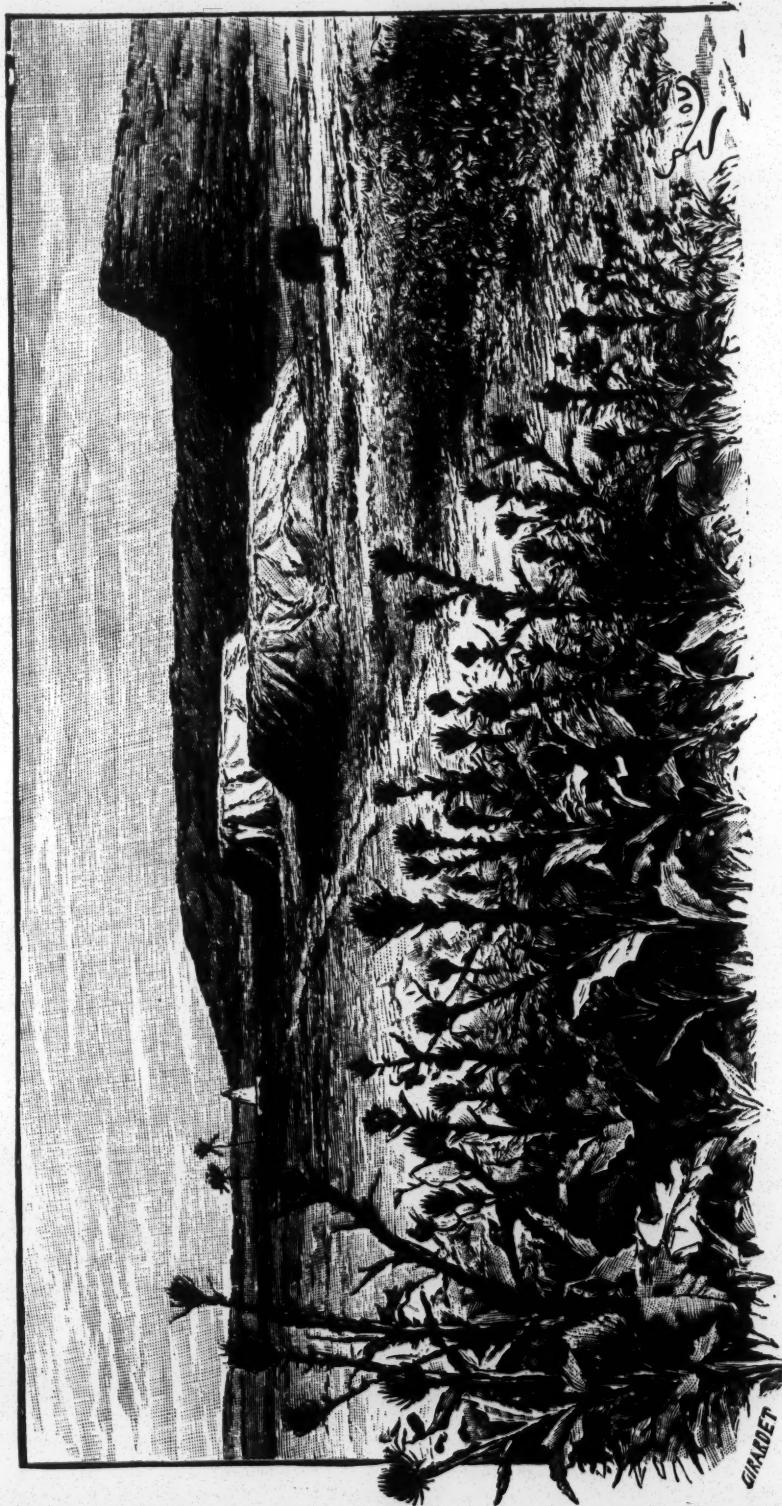
She was a daughter of Mr. and Mrs. David Braden, and her early life was spent near Cadiz, Ohio. Her Christian character was manifested in her faithful attendance at public worship and her interest in our society. Whenever her health permitted she was always in her place in church and missionary society, a willing helper in every good work.

Her work on earth is ended, but the influence of her cheerful Christian life remains. While we cherish her memory may we all strive to be ready at the Master's call.

COM.







LANDSCAPE IN PERSIA.